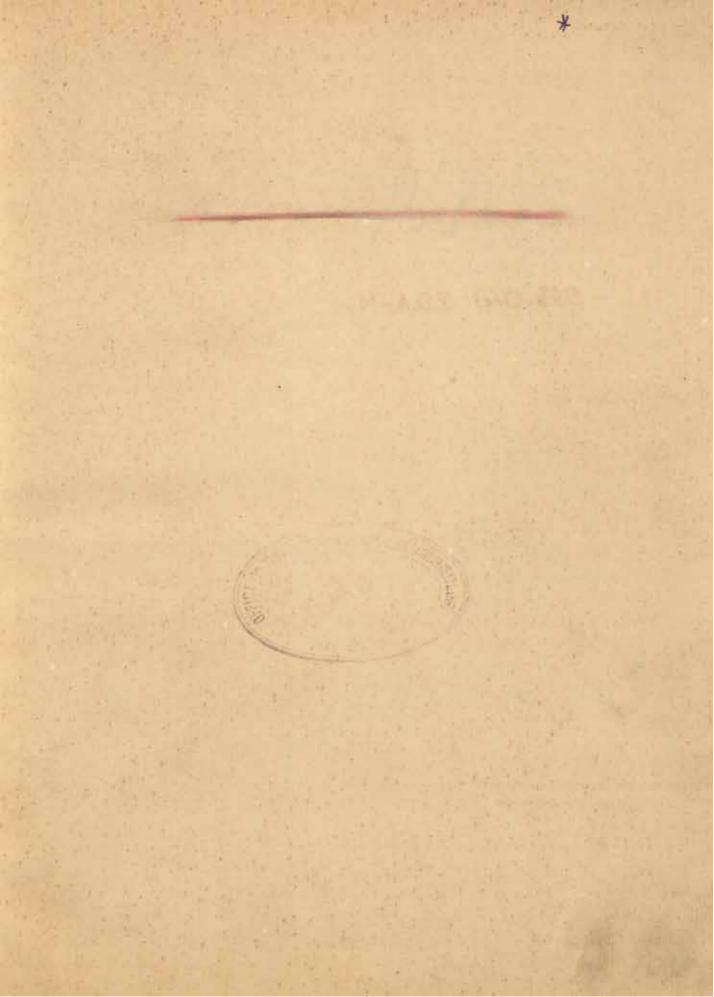
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# University of Mysore

# ANNUAL REPORT

OF THE

# MYSORE ARCHÆOLOGICAL DEPARTMENT

27273

FOR THE YEAR 1935



BANGALORE:
PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS
1936

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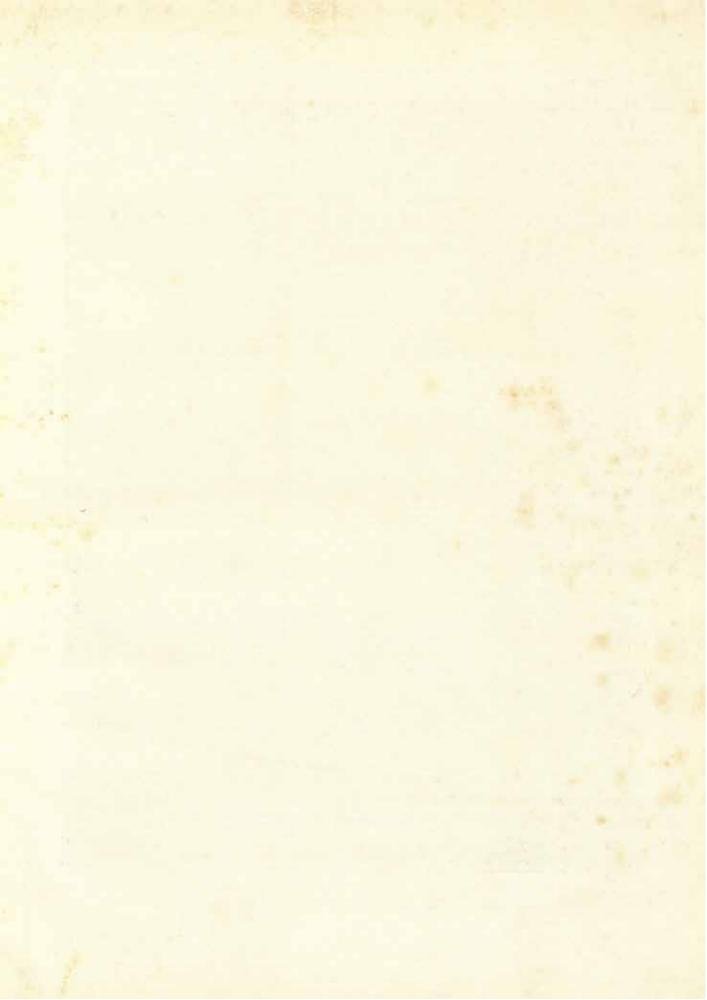
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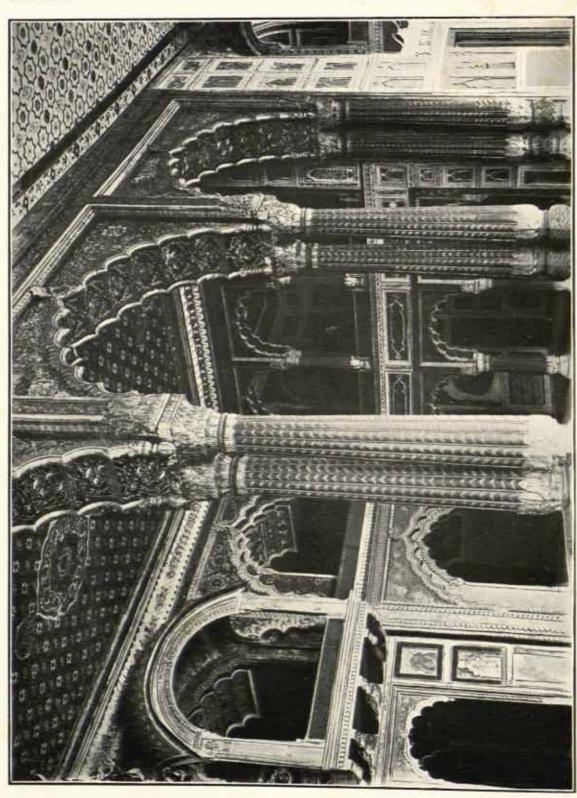
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Son — Commander-in-chief Chamarajabahadar.







# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1935.

## PART I-ADMINISTRATIVE.

There was no change in the staff. The Architectural Assistant was retransferred to work at the Government Architect's Office at Bangalore.

Tours.

Shimoga District, Hassan in the Hassan District, and Gundlupet, Seringapatam and Krishnarajnagar in the Mysore District for collecting inscriptions. The Architectural Assistant worked mostly at the headquarters until he was retransferred to Bangalore.

During the summer of 1935 the Director made an extensive tour in Western and Northern India at his own cost for the purpose of getting first hand acquaintance with Indian Architecture and Sculpture outside Mysore. Among the places visited were:—

Goa,
Belgaum,
Kolhapur,
Pandharpur,
Poona,
Nasik,
Karle,
Elephanta,
Bombay,
Ahmedabad,
Junaghad,
Girnar,

Abu,
Ajmer,
Chittorgarh,
Udaipur,
Ujjain,
Bhilsa,
Sanchi,
Udayagiri,
Khajuraho,
Gwalior,
Agra,
Fatepur Sikri,

Muttra,
Brindavan,
Delhi,
Amritsar,
Lahore,
Harapa,
Taxila,
Peshawar,
Khyber Pass,
Baramula.
Mussoorie,
Lucknow,

Ayodhya,
Allahabad,
Sri Kasi,
Sarnath,
Patna,
Nalanda,

Gaya,
Buddha-Gaya,
Santiniketan,
Calcutta,
Bhuvaneswar,
Khandagiri,

Puri, Konarak, Simhachalam, Waltair, Madras.

The ancient monuments, excavations and museums were studied and the chief universities and important colleges were visited.

Among the ancient sites explored were Maļūrpaṭṇa and Kundāṇa and the hill-fort of Rahmangarh. Special attention was paid to the work of conserving the famous temples at Bēlūr and Haļebīḍ.

A large number of unpublished inscriptions were collected during the year and about 50 of them are now published. One of these is a copper plate grant dated Saka 873 relating to King Rājāditya and throws some light on the relations between

the Ganga, Chālukya and Rāshṭrakūṭa kings of the period. Another is a stone inscription of the Hoysala king, Ballāla II, recording a grant by his minister Mahadeva to the temple of Shanmukha in Kumārasvāmibeṭṭa and refers to a previous grant to the temple by the Rāshṭrakūṭa king, Kṛishṇa.

During the year the detailed report of the department for 1930 was published.

The printing of the report for 1931 was completed and the printing of the reports for 1932 and 1933 made good progress. Guide books were prepared for Nandi, Bēlūr

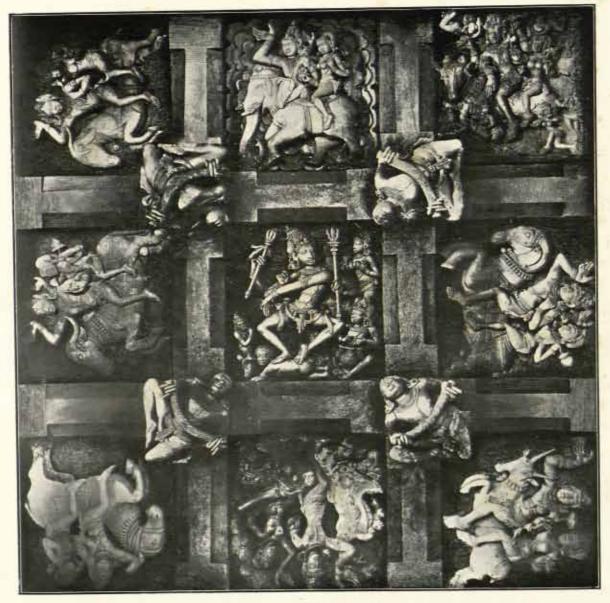
and other places of interest but could not be printed.

The coin collection of the Bēlūr temples was acquired for the department and a detailed study of the coins excavated at Chandravalli was commenced.

An interesting Kannada manuscript named 'Mādhavānkana Kāvya' was discovered and studied.

My thanks are due to the staff of the department for their co-operation in carrying out the work of the year.

# KALLESVARA TEMPLE, ARALAGUPPE.



CENTRAL CEILING (p. 11).

Mysore Archaelogical Survey.]



# PART II-STUDY OF ANCIENT MONUMENTS.

#### ARALAGUPPE.

#### CHENNAKEŚAVA TEMPLE.

About 3½ miles directly to the west of Banasandra, close by the M. S. M. Railway line, stands the village of Aralaguppe (Alariguppe of the inscriptions) which has several interesting old General Description. buildings. The largest of these is a Hoysala temple dedicated to Kēšava which stands on a high ground in the centre of the village. It is a single-celled temple with a tower and appears to be a cross between the Kēdārēsvara temple at Haļebīd and the Lakshmī-Narasimha temple at Hosaholalu. The outer wall of the garbhagriha and the corresponding portion of the platform are shaped like a star with sixteen points. There is a regular sukhanāsi, in front of which is a navaranga, squarish in shape and having nine ankanas. the navaranga is its extension with the sides of the entrance ankana flanked by stone benches. Outside these benches are the pierced windows and railings while the rest of the temple is walled up. The temple has excellent ceilings, pillars and wall decorations. A portion of the latter, however, is concealed from view by the appurtenant Narasimha temple on the south.

The temple has no connected inscriptions except the signatures of sculptors under some of the wall images. From the resemblance of the garbhagriha to that of the Kēdārēśvara temple at Haļebīḍ and of the rest of the temple and its sculptures

to those of the temples at Nuggihalli and Hosaholalu, the date of the temple has to be guessed as being somewhere about the first half of the 13th century A.D.

The temple is raised on a platform, about 4' high, whose contour follows that of the temple. Its five cornices have unworked faces. One set of steps only leads up to it on the east and is flanked by niched towers. Every alternate point of the star appears originally to have had a sculptured elephant of poor workmanship. One of these is now in position on the north-west and three others are found around the temple.

The basement around the navaranga and garbhagriha resembles those of the Halebīḍ Kēdārēśvara and Nuggihalli Lakshmī-Narasimha temples and has six sculptured friezes fully executed. The general impression conveyed by the sculptured

wall is one of profuse grandeur.

Frieze A .- The lowest frieze contains caparisoned elephants with riders moving forth to battle. The animals are represented in all their usual fighting and playful attitudes.

Frieze B .- The second frieze is that of horsemen with swords and lances, cantering forth to battle as in a procession. Some of the animals wear mail armour and the riders wear gaiters and shorts. Here and there camels with drums break the monotony of the horses.

Frieze C .- The third frieze is a long creeper scroll of the usual type in high relief.

Frieze D.-The fourth one is the mythological frieze illustrating the Rāmāyaṇa and the Bhāgavata. The chief scenes can be indentified as follows:-

East wall: commencing from the south of the Navaranga doorway:

(a) A king seated in state (Dasaratha?) flanked by lady attendant and soldiers.

# South of front ankana :-

- (a) Daśaratha is received in Svarga by Indra and other gods.
- (b) The Putrakāmēshthi sacrifice.
- (c) Dasaratha and his queens receive the sacred porridge.

# South-east of Navaranga:

- (a) Rāma and his three brothers are born and are suckling.
- (b) Dasaratha celebrates the birth of his children.

# South of Navaranga :-

- (a) The babies are named by the king and queen in state.
- (b) The cradle ceremony.
- (c) The infants crawling on fours.
- (d) The boys learn archery.
- (e) The depredations of Mārīcha and Subāhu.
- (f) Višvāmitra seeks Rāma and Lakshmaņa.
- (g) Rāma and Lakshmana follow Višvāmitra.
- (h) Rāma and Lakshmaņa slay Tāṭakā near her hill.

The south outer wall of the sukhanāsi and garbhagriha is hidden by the Narasimha shrine.

# West of Garbhagriha:-

- (a) Rāma, Lakshmaņa and Sītā live on the banks of the Gōdāvarī.
- (b) They slay demons who attack them in the jungles.
- (c) [To be indentified].
- (d) They slav Viradha.
- (e) They cut off the nose of Śūrpanakhī and destroy the headless Kabandha,

## KALLESVARA TEMPLE, ARALAGUPPE.



UMAMAHESVARA (p. 12).

Mysore Archæological Survey.]



- (f) Rāma pursues the golden deer, while Rāvaņa carries off Sītā in a vimāna held in his left hand.
  - (g) Jatāyu is slain by Rāvaņa.

#### North of Garbhagriha:-

- (a) Coronation durbar of Sugrīva.
- (b) Rāma sends out Hanumān.
- (c) Hanumān brings news to Rāma.
- (d) Darbhaśayana.
- (e) A multi-headed figure: perhaps, Rāvaņa.
- (f) Rāma, Lakshmaņa and Sītā standing.
- (g) Rāma, Lakshmaņa, Bharata, Satrughna and Sītā are taken in procession.

#### North of Sukhanāsi:-

 (a) Coronation procession of Srī Rāma with musicians and dancers celebrating.

The Rāmāyaṇa ends here. The Bhāgavata begins:

#### North-west of Navaranga:-

- (a) Lakshmīnārāyaņa in Vaikuņţha.
- (b) Lakshminārāyaņa and Durgā in conference.
- (c) Vasudēva brings Krishņa to Yašodā in Gökula.
- (d) Kamsa attempts to kill the new born child, and is punished by her in the shape of Durgā.

## North of Navaranga:-

- (a) Kamsa in durbar sends Pūtanī.
- (b) Krishņa is brought up in Gökula.
- (c) He is fondled by ladies, rocked in a cradle, crawls on the floor and is brought up with Balarama.
  - (d) Krishņa slays Pūtanī.

## West Buttress :-

- (a) Cart-loads of butter and milk are taken to Krishna.
- (b) Krishna destroys the twin trees.

## East Buttress :-

(a) Krishņa slays Dhēnukāsura.

## South-east of Navaranga:-

(a) Krishna slays an elephant, perhaps Kamsa's elephant,

## North of front ankana :-

- (a) Krishna and Balarama overcome the wrestlers.
- (b) Kāļingamardana.

(The story is a little confused here.)

East of front ankana:

Groups of Gopis admiring Krishna.

The fifth basement frieze around the navaranga and garbhagriha contains a row of makaras with uplifted heads while the sixth is a frieze of hamsas in various artistic attitudes.

Instead of the last two friezes, in front of the temple, however, is a row of Yakshas seated between pilasters bearing turrets with intervening rearing lions. Above the row of turrets is a slanting railing with creeper scroll band below and jewelled band above between which is a row of sculptured panels separated by cylindrical double pilasters. The panels contain images of ladies, dancers, musicians and soldiers and are not of high class workmanship.

Wall Decorations.

Wall Decorations.

Surfaces. One of these slabs on the south-east contains a Kannada inscription of about 1700 A.D.

The wall around the rest of the temple is, as usual, divided into the upper and lower halves by a cornice ornamented with beaded pendants and floral dentils. Below it are the large wall images having mostly scroll work and lion faces on the pedestals and creeper toranas like those at Nuggihalli and Somanathapur. The images also are of the same quality as at Hosaholalu being profusely ornamented and quite good, though shortish and thick limbed. They are, in order, from the south-east of the navaranga and running clockwise:—

 Lakshmī and Amaranārāyana. The latter is seated on the coils of Ādiśesha.

South of Navaranga:-

- 3. Dancing Gaņēśa.
- 4. Möhinī with attendant removing thorn from foot.
  - 5. 6. Six-handed Sarasvatī dancing, playing on vīṇā, with lady attendant on left.
- 7. 8. 9. Harihara (?) standing with a consort on each side. His four hands hold rosary, chakra, šankha, broken (bowl? supported by rod). Sculptor's name in Kannada: Honoja.
- 10. Six-handed goddess (Hariharēśvari?) with musala, padma, chakra, sankha, pāša and kapāla or bowl in her hands. The sculptor's initial appears on a number of these sculptures.
- 11. Vishņu standing as Kēšava (?) (padma, šankha, chakra, left hand free and loose).
  - 12. Vēņugōpāla.
  - Vishņu standing as Śrī Krishņa.
  - 14. Lakshmīnarasimha.
- 15. Vishņu as Šrī Rāma: six-handed (arrow, chakra, padma, šankha, musala and bow).

- 16. Vishņu standing six-handed (abhaya, arrow, šanka, padma, bow, varada).
- Six-handed Lakshmī standing (padma, goad, chakra, ŝankha, pāša, phala).
- 18. Yōganārāyaṇa (four-handed). The sculptor Honnōja is mentioned as having built the temple.
  - Lady (Lakshmī) offering flowers.
- Six-handed Vishņu standing (chakra, two hands covered by later wall, pāŝa, shield, and ŝankha)—Gōvinda (?)

A number of images including Ugranarasimha are concealed in the Narasimha temple.

## West of Garbhagriha:-

- 21. Varadarāja--only two hands visible (abhaya and šankha)
- Sarasvatī dancing, eight hands (broken, broken ankuša, rosary, book, pāśa, tāla (?) vīnā); a drummer on each side.
  - 23. 24. Goddesses with padma and phala.
  - 25. Vishnu standing as Kalki (?) (sword, chakra, sankha, abhaya).
  - 26. Varadarāja (dāna, chakra, šankha, abhaya.)
  - 27. (a) and (b) Lakshmī.
- Vishņu standing, four hands [arrow, chakra, plantain or sugarcane plant
   (?), bow]. A peculiar form, to be identified.
- Trimūrti (?) with eight hands (sword, broken, trident, chakra śankha, pāśa, padma, oblong shield).
  - 30. Goddess standing.
- 31. 32. Vishņu standing as Janārdana (padma, chakra, śankha, pāša, 2 other hands broken, one on either side). Lakshmī to left.
- 33. God standing (Harihara?); four hands holding sword, chakra, šankha and trident.
  - 34. Möhinī dancing with uplifted cobra.
  - 35. 36. Vishņu standing (chakra, musala, musala, śankha); Lakshmī on left.

    North of Garbhagriha:—
- 37. 38. Vishņu as Balarāma (?), standing (abhaya, musala, chakra, šańkha); Lakshmī on right.
- 39. 39 (a) Vishņu as Paraśurāma [padma, paraśu, chakra, musala (?)]; Lakshmī on left.
  - Vishņu as Halāyudha (chakra, plough, musala, dāna.)
  - 41. Lakshmī.
  - 42. Lakshmī.
  - Vishņu as Halāyudha (padma, plough, chakra, musala.)
  - 44. 45. Vishņu standing (abhaya, chakra, śankha, musala); Lakshmī on right.
- 46. 47. Eight-handed Harihara (?) standing (rosary, chakra, cobra, padma, šankha, plough, musala, abhaya). Lakshmī on left.

- 48. 48 (a). Vishnu standing with the two front hands joined in vogamudrā and the two back hands holding chakra and sankha. Lakshmi on right.
- 49. 50. 51. Vishnu standing [padma (?), musala, chakra, sankha] with a consort on each side.
  - 52, 53, 54. Kāļingamardana flanked by consorts.
  - 55. Lady with padma and phala.
  - 56. Garuda.
  - 57. 58. 59. Vishņu standing (musala, padma, gadā, chakra) flanked by consorts.
  - 60. 61. Vishņu standing (phala, chakra, pāśa, musala). Lakshmī on right.
  - Möhinī molested by a monkey.
  - 63. Vishņu standing as Mādhava (?).
  - 64. 65. Vishņu as Varadarāja with Lakshmī on right.
- 66. Vishnu standing eight-handed (musala, arrow, padma, chakra, bow, śankha, goad, pustaka). (Pl. IV, 2). To be identified.
  - 67. Goddess.
  - God standing (rosary, vajra, gourd, bowl, broken) with consort on right.
  - Vishņu as Venkatēša (?) (abhaya, śankha, chakra, katihasta).
  - Harihara (trident, concealed in buttress wall, sankha, rosary).
  - Vishņu standing [musala (?), chakra, šankha, dāna]. 72.
  - Lakshminārāyaņa. 73.
  - Vishņu standing, with four hands—(tree branch, chakra, śankha, padma).
- Vishņu standing, front hands joined in anjali and back hands holding chakra and sankha.
  - 76. Vishņu as Śrī Rāma (arrow, śankha, chakra, bow).
- 77. Eight-handed Harihara (musala, trident, gadā, chakra, śankha, goad, paraśu, musala.)
  - 78. 79. Vishņu standing (šankha, chakra, šankha, padma). Lakshmī on left.
  - 80, 81. Concealed by east buttress wall.
  - 82. Lakshmī.
- 83. 84. Vishņu dancing; eight hands [rosary, mudrā with the thumb and the anāmikā (ring finger) joined together (?), chakra, broken, śankha, samamudrā, lambahasta, kalaśa]. (Pl. IV, 1). Lakshmī on left.
  - 85. 86. Harihara (padma, chakra, śankha, triśūla) with consort on right.

Above the dividing cornice is the usual row of turrets borne on single or double pilasters with a number of images of goddesses holding phala and padma standing on the north and south of the navaranga wall.

The eaves are of the usual type with beaded pendants and floriate dentil projections. The parapet is composed of four cornices, the Eaves and Parapet. lowest bearing flowers, the second makara mouths, the third being unworked, and the fourth supporting the row



 KESAVA TEMPLE, ARALAGUPPE, VISHNU DANCING (p. 8).



2. KESAVA TEMPLE, ARALAGUPPE, VISHNU (p. 8).



3. KRISHNA TEMPLE, CHIKMALUR, VENUGOPALA (p. 16).



 GANAPATI TEMPLE, KURUDUMALE, SUBRAHMANYA.

Mysore Archeological Survey.]



of sikharas which have, interspersed among the kīrtimukhas and Yakshas, the following: on the east, six-handed Lakshmī dancing; on the south, six-handed Vishņu along with his consorts; and on the north, Lakshmī in the yōga posture with an attendant Lakshmī on each side.

The star-shaped tower, which is formed of four tiers of comparatively plain turrets with kalasaless sikhara above, has a fine outline effect. Its eastern projection has lost the Sala group.

A plain unworked doorway leads into the navaranga which has the usual nine ankanas with an additional eastern ankana and the stone benches on the east side. It has no side niches, but has two niches against the western wall containing Ganesa (south) and Mahishāsuramardinī, a good group (north). The other images kept in the navaranga are a fine well sculptured image of Kēšava, six feet high with the two front bands and nose broken,—perhaps the original image of the temple,—and a small recent image of Rāmānujāchārya which is now worshipped as Gundappa.

The navaranga pillars are of two main varieties. The four central pillars and the easternmost two are of the lathe-turned bell-shaped type, rather stout and fat, but finely ornamented with beaded work round the bell, and scroll work on the pot and abacus. The capitals have beaded work and lions in the corners. The other two pillars are of the bell-shaped sixteen-fluted kind and have bracket figures of musicians connecting the abacus with the wheel-moulding.

Most of the ceilings of the temple are deep and dome-shaped. They are, commencing from the east doorway and running clockwise:—

- The Dikpālakas on the octagon with a row of Yakshas above and circular indented gallery with three concentric circles and a pendant bud in the dome.
- 2. A twelve-pointed star-shaped gallery with concentric circles above.
- 3. Six-pointed star-shaped gallery with concentric circles.
- 4. Octagonal gallery with concentric circles above.
- 5. Śrīchakra-shaped gallery with concentric circles above.
- 6. Flat ceilings with padma medallions.
- 7. Squares with interlaced serpentine band.
- 8. Eight-pointed, star-shaped gallery with concentric circles above.
- 9. Circular gallery with concentric circles above.
- 10. Indented circular gallery with concentric circles above.

The sukhanāsi doorway is of the usual Hoysala type with dvārapālas and simple perforated screens on the jambs and Amaranārāyaņa on the Sukhanasi.

The sukhanāsi ceiling has a shallow padma dome.

The garbhagriha doorway is flanked by dvārapālas and has Lakshmīnārāyaṇa on the ceiling. The garbhagriha ceiling is almost flat with padma medallions. In the cell on a large Garuḍa pedestal stands a smallish image of Kēśava which

is of definitely Hoysala workmanship with profuse ornamentation, a consort on each side and a serpentine torana with the ten avataras around its edge. But it is doubtful if this was the original image, since an outline marked on the upper surface of the pedestal suggests a much larger image. Possibly the broken one kept in the navaranga was originally in this cell.

The temple which is a typical structure of the common class of ornate Hoysala temples is rapidly going to ruin. It deserves to be better cared for and looked after.

- Conservation.

  The foundation of the temple on the north has sunk by nearly half a foot and the building with its tower has a slight leaning on this side.
- To prevent the navaranga walls from falling outward two buttress walls of size stones and a stone beam buttress have been given on the north side. They are ugly and cannot be done away with unless the walls are rebuilt.
- 3. For the Ugra-Narasimha figure on the south outer wall of the sukhanāsi a large shrine with a garbhagriha and a navaranga has been constructed in later times with varied materials among which are four slim bell-shaped Chālukyan pillars collected perhaps from the older temples to the east of the village. Since the Ugra-Narasimha image on the wall was damaged a separate Lakshmīnarasimha image is now being worshipped in the same shrine. In the interest of both the temples it is absolutely necessary to remove the extraneous structure and rebuild it for Lakshmīnarasimha somewhere else. This would give Lakshmīnarasimha his own independent temple and open to view the beautiful sculptures on the south wall of the Kēšava temple.
- 4. On the north-east and elsewhere, owing to the action of rain water a portion of the foundation is laid bare. This should be covered up very early with a stone revetment.
- 5. Proper arrangements may be made for the regular worship of the gods in the village by employing for Kēśava and Narasimha a regular Vaikhānasa priest. That would make the temple more popular and ensure public attention to it.
- Since the railway line is about a hundred yards to the south of the village a flag station may be erected here at which local trains at least would stop.
- 7. The roof has cracked and is leaking in many places. It has to be repaired and the stones of the platform to be reset and cement-pointed.

#### KALLEŚVARA TEMPLE.

About 200 yards to east north east of the Kēśava temple and close to the tank is a group of old temples known as the Pañchalingas. Of these the temple of Kallēśvara is the largest. It is shaped roughly like a latin cross with its top to the east. The main shrine of Kallēśvara is on the west and consists of a small garbhagriha, an open sukhanāsi, and a navaranga. Evidently it is a building very much older than the Hoysala period. In all probability it hails from the Pallava period, i.e., about the 9th century A.D.

Its walls are practically straight and without ornamentation except for low, flat and plain pilasters and the two pierced stone windows of the navaranga which have fine designs. On the south one is a creeper scroll with two men riding lions in the convolutions, while the north one, which perhaps bore dancing figures, is broken. A modern porch leads to the navaranga doorway which is of fine workmanship. Its jambs have seated Yakshas and Śaiva dvārapālas, vertical bands of creeper scroll and rope ornamentation. Above the Gajalakshmī lintel are Yakshas with dwarfish bodies, while on the canopy above them are the characteristic horseshoe kīrtimukhas.

The navaranga which is about 16' × 16' has three kinds of pillars. The central ones are of the slim bell-shaped Chālukyan type; those of the sukhanāsi are similar with sixteen fluted lower shafts rising on octagons, while the wall pilasters are squarish with the same bell shape.

The ceilings are all flat and plain except the central one which is of marvellous workmanship and of great sculptural importance. It is a flat ceiling with nine panels, from the four central revetments of which are suspended four flying Gandharvas with garlands in their hands. In the outer panels are the eight Dikpālakas with consorts and attendants on their vāhanas. Each one of these figures is beautifully conceived and executed. In the central panel is Tāṇḍavēśvara in a vigorous pose beautifully executed. The ornate kirīṭas, the broad chest, slim waist, tapering arms, fish-like thighs, moderate ornamentation and life-like representation place the figures of this ceiling among the finest sculptures in the Mysore State. (Pl. II). Among the points of interest may be noticed:—

- (1) The peculiar pose of Siva's limbs.
- (2) The musicians accompanying Siva, especially the drummer with three tabala-like drums made by stretching leather over the mouths of three pots, and the flutist who rides on a cobra;
- (3) The clouds through which Indra's four-tusked elephant is moving in the heavens;
- (4) Varuna's makara which has only two front legs, its back being scaly and its sides floral;

(5) Vāyu's finely horned antelope flying through the air;

(6) The musical attendants and garlanding Gandharvas of Iŝāna, which are sculptured almost completely in the round.

Each one of the panels deserves to be separately photographed, especially Tāṇḍavēśvara, Īśāna and Varuṇa.

The garbhagriha doorway is also old though of plainish workmanship; and the flat-headed large lings is placed on a fine broad  $y\bar{o}n\bar{\imath}$ .

The Nandi in the outer navaranga which faces Kallēśvara is not very beautiful. The north shrine is now almost completely ruined and the granite pillars that stand there are of modern workmanship. A broken image of Kēŝava of Hoysaļa workmanship stands in it facing south with a flat slab of the ceiling falling on its head.

The east shrine which is also modern contains an image of Sūrya, also of Hoysala workmanship, placed on a pedestal with seven horses.

The south shrine which is also modern contains a beautiful old image of Umāmahēśvara. (Pl. III). The god is two-handed and sits in sukhāsana with marvellous ease and grace. By his side sits his consort, while above him are two flying Gandharvas and below is a recumbant Nandi. The graceful contour of the bodies and the ease of their poise and the beauty of their proportions are wonderful. The tōraṇa is thin and unimportant. This image, very probably, belongs to the same period as the Kallēśvara temple, i.e., about 900 A.D. The ceiling in the Kallēśvara shrine and the Umāmahēsvara image remind us strongly of Ajanta art.

The other lings temples nearby are two to the right and two to the left.

Three of these are intact on the inside and contain respectively Chālukyan pillars of the following types:—

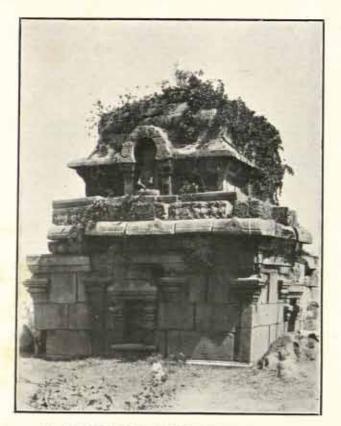
(1) Round bell-shaped.

(2) Square bell-shaped, with sixteen-pointed fluted shafts.

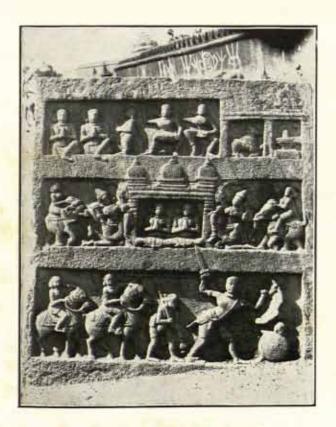
(3) Indented square pattern.

They remind us strongly of the Maraļēśvara and Pātāļēśvara temples at Talkāḍ. The whole series is built on a large platform about 100 yards north to south and 50 yards east to west, which is faced all round with dressed granite slabs. This island was probably surrounded by the old tank which is now silted up on the west. This set of temples appears to belong to the Ganga times.

The earth around these temples had better be excavated to the depth of about 4 feet when the temples would be easier to enter. The Kallesvara temple was repaired about five years ago by one Bhadramma. Its stone stepped-pyramid tower and indented square-bottomed sikhara are now plastered over and surmounted by a metal kalasa. It is a very old temple which deserves to be protected and placed under Class I for conservation.



1. AMRITESVARA TEMPLE, MALURPATNA SOUTH-WEST VIEW (p. 13).



3. VIRAGAL, MALURPATNA (p. 13).



 CHAUDESVARI TEMPLE, MALURPATNA, TORANA (p. 14).



4. RAMA TEMPLE, KUDALUR, VENKATESA? (p. 14).



### MALURPATNA.

Maļūrpaṭṇa, in the Chennapaṭṇa Taluk, is about five miles from Maļūr and is situated on the right bank of the Kaṇvā river. It appears to have been an important agrahāra during the Gaṅga, Chōļa and Hoysaļa days. It contains several vīragals one of which is figured on Pl. V, 3, about half a dozen old granite temples and a large number of Grantha, Tamil and Old Kannada inscriptions.

# AMRITESVARA TEMPLE.

The Amritesvara (Arkesvara) temple stands to the south-west of the village and is in a condition of advanced ruin. It has a garbhagriha and a sukhanāsi with four pillars built evidently in the Chōļa days as seen from the inscriptions. The sukhanāsi pillars are round and ornamented and resemble those of the Maraļesvara and Pātāļesvara temples at Talkāḍ. The outer walls are ornamented with pilasters and niches in low relief. The front navaranga is a Hoysaļa addition of the days of Narasimha I with at least four of its pillars finely fluted and bearing elephants, flowers, etc., carved in low relief. The temple has a stone tower. (Pl. V, 1).

The temple is so ruined that it is difficult to restore it to its original form. It has some lands, and worship is being offered to its black Conservation.

lings by a peasant. A pillar of the sukhanasi which has fallen down and two of its beams could be restored to their position with the help of the labour which the villagers promise. A battened wooden door may be provided.

# NĀRĀYAŅASVĀMI TEMPLE.

About a hundred yards to the north-west of the Amritesvara temple is another temple in which there are two images of Vishnu as Janardana; one is an early Vijayanagar figure in the round and the other a granite relievo which has an older look-The hands are thus disposed: abhaya with padma in the palm, chakra, śańkha, gadā with fingers pointing to the feet. There is some evidence that the temple had formerly a navaranga. What now remains is the Chōla structure consisting of the garbhagriha and the pillared sukhanāsi and a small rude porch of recent times.

Conservation.

Conservation.

What the temple needs is only the clearing of the neighbourhood. A half-built compound wall of recent times surrounds the temple.

There does not appear to be any need to complete it since the building has a door which can be locked.

### VARADARĀJA TEMPLE.

The Varadaraja temple is a small structure which is now being used as a private dwelling of the priest. He may be removed to some other house and the neighbourhood cleaned.

## CHAUDĒŚVARĪ TEMPLE.

The temple of Chaudeśvari near the tank has a large late Vijayanagar prākāra and a mukhamaṇṭapa with a few rounded pillars which appear to date from the Hoysala period. The rest of the temple which is possibly of the Ganga or Chōla period consists of a garbhagriha with two octagonal simple pillars. In the navaranga are a number of unimportant relievo sculptures as in the Pātālēśvara temple at Talkād. The navaranga doorway is guarded by two Yaksha dvārapālas. The main image is a meso-relievo showing a beautiful image of Chāmuṇḍā seated in sukhāsana and spearing the fallen rākshasa. The pose is unusual, dignified and interesting.

In the place of the Nandi mantapa there is a stone torana or gate-way adorned with pilasters borne on dwarfs or Yakshas. It has an interesting top representing the section of a dome. (Pl. V, 2).

## IŚVARA TEMPLE.

The İsvara temple near the tank is a modern structure of little importance containing an old lings set up on a modern pītha. The walls are badly cracked. Since there are so many temples in such a small place it would be better if renovation efforts are concentrated on a few only, preferably Chaudēśvarī, Nārāyaṇasvāmi and Arkēśvarasvāmi temples.

#### KUDALUR.

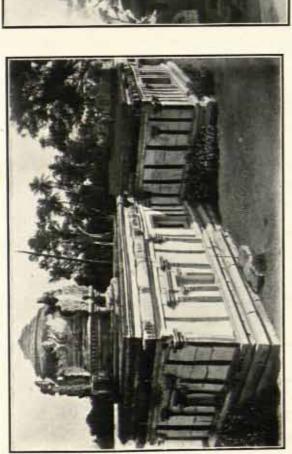
Kūḍalūr is a village about four miles on the way from Maļūr to Maļūrpaṭṇa.

It also appears to have been a prosperous agrahāra in the
Chōļa days dating from which are two temples known
as Śrī Rāma temple and Maṅgaļēśvara temple.

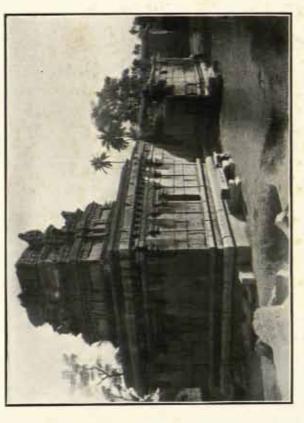
The Śri Rāma temple has a neglected appearance with cracked walls. Against one of its outer walls is found a relievo image of Venkateśa (?)

Sri Rama Temple. with abhaya, prayōga-chakra, šankha and kaṭihasta (Pl. V, 4).

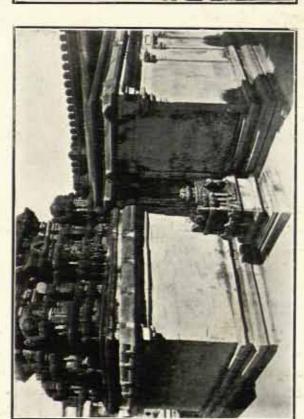
The navaraṅga walls bear the masons' marks in Kannaḍa characters. Were they rebuilt in Vijayanagar times? To the north of the temple the cart-track passes through a deep cutting which reveals many layers of glazed redware potsherds, sometimes with incised ornamentation.



1. KRISHNA TEMPLE, CHIKMALUR, SOUTH-WEST VIEW (p. 15).

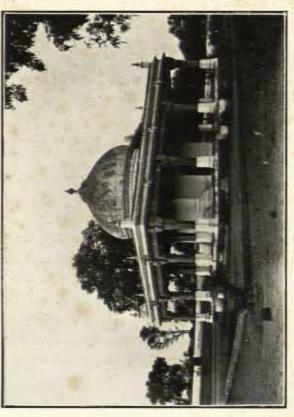


2. KAILASESVARA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 17).

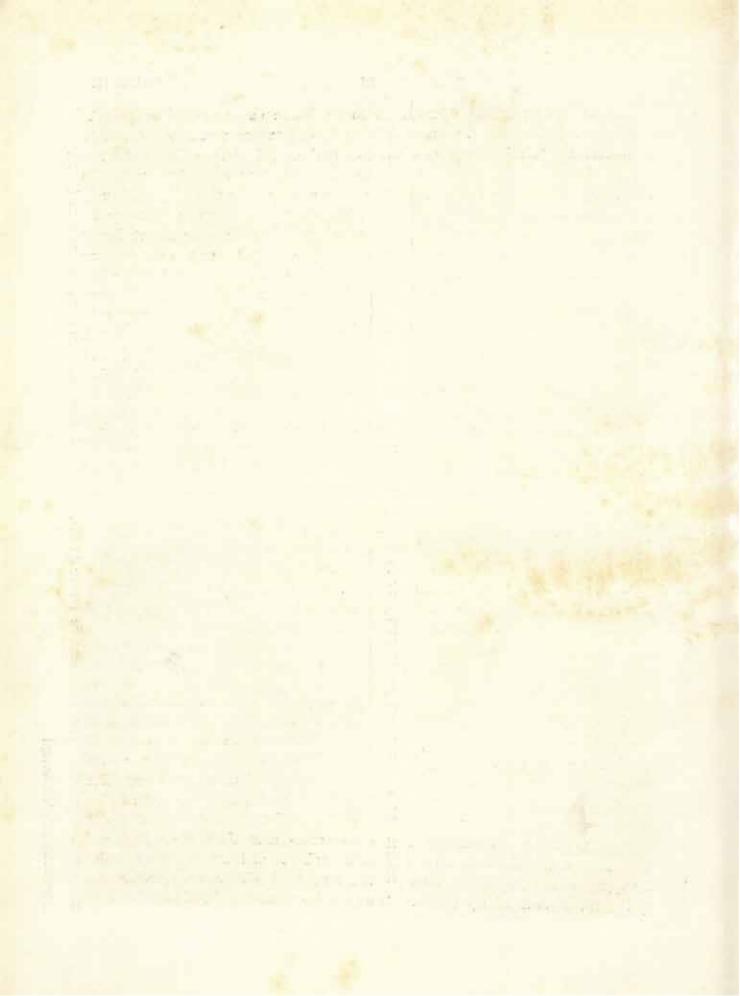


3. APRAMEYA TEMPLE, DODDAMALUR, SOUFE-WEST VIEW (p. 18).

Mysore Archaelogical Survey.



4. SYED IBRAHIM'S TOMB, CHANNAPATNA (p. 21).



About a hundred yards to the north-east of the Rāma temple are the ruins of the temple of Mangalēśvara which appears to have faced Mangalesvara Temple. Westwards, having a garbhagriha, a sukhanāsi-and a navaranga with roughly worked pillars. The numerous inscriptions of the temple show that it was built in the Chōla or Hoysala period. It is impossible to do anything to save this temple. It would be better if the inscription stones and the three large lingas are rescued from destruction and stored in a safe place. To the north of this temple is a stone-built tank, about 60 feet square, near which are a number of male and female relievos.

## CHICKMALUR.

# ŚRĪ ARKĒŚVARASVĀMI TEMPLE.

Chickmaļūr is an old agrahāra town with the temples of Gōpālakrishņa and Arkēśvara.

The Arkēśvara temple is a plainish structure with a small garbhagriha, a sukhanāsi, and a navaranga with four very plain octagonal pillars and a large porch of four pillars to the east and a smaller one of two to the south. It has a close resemblance in outline to the Vaidyēśvara temple at Talkād, though it has almost no ornamentation. On the outer walls of the garbhagriha appear typical pilasters and niches which are imitations (?) of the Chōla period. No Yakshas or other figures below or on the eaves are found in the temple.

To the north of the navaranga a door admits us into a small chamber with a brick niche in which perhaps was formerly housed the Dēvī image. In the navaranga are now found the following rude sculptures. Saptamāṭrikas, Vīrabhadra with vīṇā, Shaṇmukha, Varadarāja and Sūrya.

The sukhanāsi has three ankanas extending from north to south and then a smaller sukhanāsi leading to the centre. The linga appears to be a natural stone.

The temple appears to be in a comparatively strong condition and is a muzrai institution. A compound wall was built around it but it is now embedded in the earth. This outer yard should be excavated and the compound wall rebuilt. Electric light

may be installed, if it is not very expensive.

# GOPĀLASVĀMI TEMPLE.

The Gōpālasvāmi temple appears to be part of the Chickmalūr agrahāra, since the Arkēśvara temple is exactly to its north-east. It has a small garbhagriha, a double sukhanāsi, a navaranga and a porch of peculiar form. The latter is really a porch of three ankanas with another of a single ankana projecting from the centre. (Pl. VI, 1).

The pillars of this porch and doors of the navaranga appear to belong to the 14th century and bear numerous Tamil and Grantha inscriptions. The pillars, again, have sixteen-sided imitation flutings like those in the Hidimbëšvara temple at Chitaldrug and on the cubical mouldings appear various bas-relief figures including Narasimha, Janardana, circling acrobats, Vēnugōpāla, a lady feeding deer, etc. The pillars are elegant and are crowned with capitals having pendent drop-brackets. The dvārapālas are rude sculptures in granite. The only thing of any sculptural value in the temple is the main image of Vēnugōpāla, about 4' high, which appears to be carved in pot-stone in imitation of Hoysala work. The image and its tōraṇa are of one piece and the latter is well-designed, though the ten avatāras are absent. The figure is fine and is reclining upon a cow which is feeding its calf. (Pl. IV, 3). A flute is held in the god's hands and the lips are shaped to show the act of blowing into the flute. The archaic smile noticed in the images of the Vaidyēśvara temple at Talkād is found on this god's face.

The garbhagriha has on its outside pilasters and niches resembling Chola work.

The towers of most of these temples appear to have been rebuilt in the late

Vijayanagar period with flattish bricks typical of the Pällegar times.

The mahadvara which is without a tower is also a Vijayanagar structure. The large stone inscription to its south-east is buried in the ground and should be dug up and set up in the same place.

The temple is in a fair state of preservation, being provided with four ugly but serviceable modern windows. In the south-west corner a stone block is out of position and could be easily restored.

The whitewash on the inscriptions must be removed.

The north wall is bulging out in a few places. It must be repaired. The institution is a muzrai one and not a protected monument.

## KALLESVARA TEMPLE.

To the north-west of the Gōpālasvāmi temple on the right bank of the river stands a small temple of Kallēśvara with a large kalyāṇi to its north (C. 120'×120'). The building, though small and modest, appears to be a Chōla construction and bears numerous Tamil inscriptions on its pillars and walls. It appears to have undergone a reconstruction sometimes with brick walls in the late Vijayanagar period as seen from the flat bricks used. But wherever the older work exists, as on the wall pilasters and niches and the pillars of the navaranga, the workmanship is correct and tasteful. The pillars are of the sixteen-sided fluted type, with sculptured cubical mouldings. The navaranga and sukhanāsi doorways have both the rudrāksha beads. The linga is a small one on a square pedestal and appears to have been disturbed from its original position. The garbhagriha is very dirty

and full of debris. Worship could be revived in this temple by the Muzrai Department at a small cost. The western wall of the navaranga is out of plumb. There is no porch in front of the navaranga.

### DODDA-MALUR.

## KAILĀSĒŚVARA TEMPLE.

(Pl. VI, 2.)

The Kailāsēšvara temple appears to have been constructed as a part of the Periya Maļūr Agrahāra by a Chōļa officer about 1000 A.D. It is seen from the Tamil inscriptions in which the temple abounds, that grants and improvements were made to it in the late Chōļa period, i.e., about 1100 A.D., in the early Hoysala period (about 1140 A.D.) and the late Hoysala period (1320 A.D.); and from the brick work, etc., we gather that further renovations were made in the 17th century. From an inscription by the side of the mahādvāra it is gathered that Vīra Ballāļa III made some grants to the temple; and to his time we may have to assign the mahādvāra and the porch and possibly also the navaranga pillars.

Description.

The towers above are no doubt of the 17th century and are in a ruined condition. The navaranga whose basement cornice also bears numerous Tamil inscriptions, is less artistic. It is supported by four pillars with fluted shafts and cubical mouldings which would probably date from the Chōla period. The mukhamantapa of six ankanas is also probably of the 14th century, some of its pillars having octagonal bell mouldings and two others being cylindrical. In the navaranga are kept the images of the Saptamātrikas, of Sūrya, Bhairava and Nandi.

In the north wall of the navaranga a doorway leads us to the Pārvatī shrine which has also a navaranga and a sanctum. The workmanship here appears to be of a later date, though for the basement cornice numerous stones with Tamil inscriptions have been used. The Kailāsēśvara linga is of dark grey stone and is about 3½ high with its square pedestal. The brick towers of both the shrines are of about the 17th century.

The navaranga doorway has the rudrāksha beading as in the Vaidyēśvara temple and there are some pillar brackets lying about which contain the typical Chōla wave design. This temple of Siva which is one of the oldest in the neighbourhood is in a dilapidated and neglected condition. This is perhaps due to the fact that the cultured inhabitants of the place are, without exception, Srivaishnavas. Though the building not of high architectural marity as a piece of Chole work standing for 900

is not of high architectural merit, as a piece of Chōla work standing for 900 years, it deserves some attention. The tower of the Pārvatī temple is in an advanced state of ruin and may be removed. The Pārvatī image of early Vijayanagar times (14th century) is now kept in the sukhanāsi and may be reinstalled. The walls of the main temple and its pillars are in many places out of plumb and could be set right with only the expenses for labour. It is necessary for the Executive Engineer to visit the place and send up an estimate for its repairs. On receipt of his report the question of renovating the temple may be considered.

## APRAMĒYA TEMPLE.

(Pl. VI, 3.)

The Aprameya temple is the largest in the neighbourhood and perhaps the most important from the point of view of worship. It is General Description. in the centre of a Brahman agrahāra with the Kailāsēšvara temple in the north-east. It has a high prākāra wall and a large mahādvāra surmounted by a high brick tower typical of the late Vijayanagar days.

On the inside of the prākāra wall all around runs a fine verandah or 'Kaisāle', three aṅkaṇas broad, at the back of which, in many places, are shrines housing the Jīyar, Nammālvār, Maḍapalļināchehār, Tirumangai Āļvār, Dēśika, Kūrattāļvār, Piļļailōkāchārya, Bhāshyakār and Bālakrishṇa. The last shows the child Krishṇa in the interesting pose of moving on all fours with a lump of butter in the right hand. The image is disproportionate and is said to be the original of which a similar figure in the Mysore Krishṇa temple is a copy. The pātāļāṅkaṇa is borne on high octagonal pillars and appears to be of the Pāḷḷegār times. The votive images of Rāmadāsa and his consort, Manchi-Lakshmī, stand in this pavilion. It is possible that these people got it constructed in the days of Jagadēvarāya. The Lakshmī shrine is found in the south-west corner of the prākāra and contains an image of the same period.

The main temple appears to be an old Chōla structure considerably altered, repaired and improved in the Vijayanagar period. Its octagonal basement cornices and outer walls have a large number of Tamil inscriptions some of which go back to the Chōla times. The earliest references to the god Apramēya appear to date even from the time of Rājēndra Chōla (?), i.e., before the days of Rāmānujāchārya.

The garbhagriha and many of the stones used for the rest of the structure appear to belong to the Chôla times; but the sukhanāsi which is large and borne on two heavy Vijayanagar type pillars with drop pendants, octagonal shafts and cubical mouldings and the navaranga of four similar, but taller, pillars are all structures definitely of the Vijayanagar period. There can be no doubt that these portions were largely rebuilt during the days of Achyutaraya or even later as seen from the mason's marks in modern Kannada. A further indication is given by a row of fine relievo sculptures found on the architrave in front of the navaranga. Here Rama and Sītā are seated in state with all the court in attendance. These images remind us of similar things on the architrave at Kalale and elsewhere and belong definitely to the 16th century. In the navaranga are two dvarapalas and a Vishvaksena. The main image of Apramēya, about 41 high, is really Janardana with abhaya and padma combined. The figure and its torana are all of one piece. It is a beautiful image, finely ornamented. The chakra and sankha are held between the finger tips, the former being of a peculiar shape with a large hub. The kirīţa also is ornamented with vertical bands. Even the finger nails of the image are well worked reminding us of Hoysala workmanship. But the absence of the ten avatāras from the torana and other features suggest that it is either an eleventh century sculpture or one belonging to the 14th century. The archaic smile is not pronounced. In all probability it is the original Chôla piece.

Conservation. Its inscriptions have been covered over with white-wash which should be removed. Several parts of the surrounding verandah and mahādvāra are said to be leaky. They may be repaired. It may be suggested that the bhakta-vigraha of the Mahārāja may be kept in a chamber at the back of the mahādvāra facing north. The ground around the temple may be levelled and kept clean, no cattle being housed in that locality. A park to the east near the river would add to the attraction of the place. In the north-west corner of the sukhanāsi is a cellar for depositing safely images, etc. A similar one appears to exist in the north-east corner of the navaranga.

### CHANNAPATNA.

The Timmappa Rāj Urs Mansion is a large three-storeyed building situated near the railway line on the north side of the middle of Thimmappa Raj Urs Channapaṭṇa town. It appears to have been constructed by Thimmappa Rāj Urs, a brother-in-law of Kṛishṇarāja Voḍeyar III, and the foujdar in command of Channapaṭṇa. The building is a typical Hindu mansion of the early 19th century with a verandah or jagali in front, large halls and rooms in the front block

and a fine large open quadrangle behind. Here existed in former times three rows of rooms on the east, north and west with a gateway at the back. The kitchen, the store-rooms and the domestic and women's apartments were formerly here. In the middle of the courtyard, at its back, is a small pond or 'kola' which gets its water-supply through a 'kārāñji' from a tank called Kunnīrkaṭṭe in the Bangalore Road. The whole town has its kārānji system as this building has.

The first floor of the front building has a large Darbar hall supported by a row of six wooden pillars of the ornate 19th century type. These have fine Turuvekere black stone pedestals, ornate bottoms, fluted shafts converging towards the top brackets finely painted and gilded. The beams and ceilings which are all of wood are beautifully painted with elegant designs formed of floral figures with infillings of flowering creepers and plants. The character of the painting appears to be mixed, Indo-Moslem designs being particularly prominent. These designs should be compared with those in the Darya Daulat and the Jaganmohan Palace and the Amba Vilās.

Electric wiring appears to have been put in about six months ago and in many places it has damaged and covered the painting designs. Conservation. This should not have been done without the approval of the Archæological Department. The plaster of the inner

walls of the room to the north-west of the Darbar Hall has separated from the tadike wall and is in danger of coming down and even causing accidents. It should be attended to immediately. The heavy almirahs of the Sub-Registrar's Office in the 2nd floor may be removed, the office itself being removed to some other rooms down-stairs. The quadrangle may be converted into a well laid out flower garden, since it has two small kārānji tanks. It is possible to convert these latter into fountains, if the pressure of water is sufficient. The question of transferring the Taluk Office to a more suitable modern building may be seriously considered. In that case the mansion may be used as a local Art Museum and a rest house for respectable guests. The woodwork and paintings of this building are worthy of preservation and of being copied.

The building has a fine large staircase in the north-east room resembling that in the Jaganmohan Palace. Several of the doorways are finely designed and painted, the Gandabhērunda appearing on the lintel.

The lintel of the front doorway has a fine little pavilion underneath which stands Vēņugopāla reclining on a cow.

Inside the town of Channapațņa there are the temples of Lakshmīnārāyaṇa and Nīlakaņthēśvara. The latter is a large structure in Lakshminarayana and which the pātāļānkaņa and mukhamantapa appear to be Nilakanthesvara Temples. of the early 18th century by their tall tapering fluted pillars. The rest of the temple with its garbhagriha,

sukhanāsi and largish navaranga with its northern cell for the utsavamūrti are of the middle Vijayanagar period. The images of Lakshmīnārāyaṇa and Pārvatī are good pieces of modern workmanship, the former having a hooded cobra behind. The Nīlakaṇṭha linga is large and round-headed and has an ancient appearance. A marble image of Ādiśankara is found in one of the cells. The temple deserves better attention by the Muzrai Department. Its present keeper Vasudeva Sarma is keeping it neat and clean. He deserves encouragement.

Akkalshah Khadri Darga is built in memory of the religious preceptor of Nawab

# Akkalshah Khadri Darga Makan.

Hyder Ali Khan. The tombs are in a hall about 20 feet square and covered by a dome which appears to have a double wall. The dome, though large and squattish, is in the Moghul style with a bulbose body placed upon a

floral bottom and surmounted by a kalasa and tower. Its walls are so thick that small chambers have been made in the corners. A verandah runs around the square structure and the stone pillars on the west are designed as those of a temple. The building is surrounded by a large number of large and small tombs. There is a small masjid on the west for offering prayers.

The institution has a muzrai grant of Rs. 1,400 and is situated in a very prominent place. The neighbourhood may be kept cleaner and the approach planned out with a walk of flower trees, etc. Perhaps it would be better to give the darga an approach pathway. An estimate for its further repairs has been sanctioned.

Syed Ibrahim's tomb is close to the Bangalore Road, facing east. (Pl. VI, 4).

Syed Ibrahim's tomb. It has a small central room with a dome above. Around runs a wide stone verandah with octagonal pillars of the plainish Hindu type. The bulbose dome is less squattish

than that of the other tomb and the kalasa is placed also upon an inverted tower. The main or east door has a tablet stating "Tomb of Sayyid Ibrahim, Commandant of Bangalore". In the tomb room below the dome is an ornamental design running all round. The institution has a large compound with several smaller buildings some of which are used as dwelling houses of his descendants and others as halting places for travellers. The Mysore Muzrai Department has no connection with this institution. The grant of Rs. 22 is made by the British and the institution is thus maintained. The place is endowed well enough to be much better kept.

Near the dargas is the tomb of Ummarkhan close by the roadside. It is said that it has a large underground chamber in which hangs a cradle supporting the coffin of Ummarkhan.

Only a small part of the western extremity of the old Channapatna fort now remains. Part of this is visible from the railway train.

Fort door. The Mysore gateway which has been declared as a protected monument has now entirely disappeared except

for two walls of earth and rubble standing on either side with the stone facing peeled off and utilised for building purposes. One of the holes through which passed the beam formerly used as a bar for the doors is still to be seen. The Hanuman temple just inside the gateway has been rebuilt in a modern form. It contains a bas-relief of Hanuman of the usual Vijayanagar times and shows that the old Fort wall was a Hindu structure of the 16th century, perhaps built by Jagadevaraya. Closeby on the north there is a stone mantapa which might after all have been a gateway. It is doubtful if there is any use in continuing it as a protected monument.

The Varadarāja temple at Channapaṭṇa is the main temple of the old town and a large structure resembling the Apramēya temple at Maļūr in most respects, except that it is even less ornamental and the prākāra and verandahs are ruined. The

image is that of Janārdana as in Maļūr but the top of the töraņa appears to be absent. The temple and the image are all of the middle Vijayanagar times. It has a garbhagriha, a sukhanāsi of two pillars, a navaranga of six pillars, a pātāļānkaņa and no tower. It is a muzrai institution.

### ABBUR.

Abbūr is a small village on the left or eastern bank of the Kanvā river, 5 miles to the north of Channapatna. An inscription of the Chola times records that a son of Mādigavuda built a tank (perhaps by putting an anecut across the river) and received as gift some lands from the people of the Malur village. For some centuries its story is obscure, since no evidence is available. It is said that Brahmanya Tirtha, the guru of Vyāsarāya, lived and died here (C. 1500 A.D.) and a stone tomb was erected over him. A Nāgari copper plate grant of Vyāsarāyasvāmi states that he obtained it from Krishņarāya and gifted it away as a vritti to 32 Madhva Brahman families. No trace of the agrahāra is visible. There are eight tombs (brindavanas) including the chief one, showing that eight Madhva sanyāsis stayed here for several generations. The Kundāpur Matt claims that Brahmanya Tirtha and Vyāsarāya belong to that Matt and not to the Sōsale Matt. In the neighbouring hill there is a cave which, it is said, Purushottama Tîrtha, the guru of Brahmanya Tîrtha, entered and disappeared into. It is possible that Purushottama Tīrtha and Brahmanya Tīrtha had their headquarters here and that Vyāsa Tīrtha migrated to Anegondi from this place. In memory of his guru, Vyāsa Tīrtha might have made a gift of the neighbourhood as a Madhva agrahāra. The chief Brindavana is a stone one about 41 high, with a rude small image of a sanyāsi with a kamaṇḍalu carved on its east face. A small Hanumān shrine stands to its south. One of the neighbouring tombs bears a Nagari inscription reading Śrī Śā. śa. 1840 Pim. Jē. šu, Bhā (?) pra ti ti (23rd June, 1918).

One of the Brindavanas in the north-west corner of the quadrangle has an inscription in Grantha characters upside down.

A modern compound wall with a few Mangalore tiled rooms has been added to the old mantapa and the place is kept neat and clean. It appears that Mr. Beli Srinivasa Rao of Bangalore got the repairs done in 1929. The Archaeological Department does not appear to have been informed of these changes. The monument is under the management of the Kundāpur Vyasarāya Matt whose svāmi is stated to be in Shimoga. The village is a sarvamānya of the tomb. The annual income of the village is Rs. 3,000. The manager of the Matt in the locality appears to have no information that the monument is a protected one. A pavilion of Mangalore tiles has been put up in front of the tomb, without proper official permission. It is doubtful if the monument should be a protected one. If the tomb is that of Brahmanya Tīrtha definitely, it may continue to be such. Indeed what has been done is definitely for public convenience. It appears, however, better to give freedom to the Matt by removing the tomb from the list of Ancient Monuments.

### CLOSEPET.

In the centre of the town stands a small towerlike monument with an oblong bottom and about 11 feet high, bearing a tablet in memory of Sir Barry Close, and dated 1799. It has an inscription of 9 lines. The town was built in his name. The neighbourhood is dirty and built upon. Clear space should be left all around.

## BANGALORE.

# VENKAŢARAMAŅASVĀMI TEMPLE.

The Venkaṭaramaṇasvāmi temple in the fort appears to be the oldest building in the area. It is said to have been constructed (see inscriptions) in the days of Chikadēvarāja Voḍeyar and endowed by his son Kanṭhīrava II. But it looks very much like the usual constructions of the family of Kempe Gauḍa, being one of the most ornate of such structures. It consists of a garbhagriha, two sukhanāsis and a mukhamaṇṭapa which is really a navaraṅga-maṇṭapa of nine aṅkaṇas. This maṇṭapa is supported by very ornamental Draviḍian pillars most of which have lion brackets, the corner ones having triple projecting minor pillars. The bracket lions tread on elephants and are ridden by heroes who hold reins of chain. The capitals are of the pendant bracket kind.

The outer wall of the temple is adorned by a row of relievos among which are to be seen the images of Vaishṇavī, Brahma, Vishṇu, Siva seated, and riding forth on their vehicles the Rudras and the Dikpālas, the Sapta-Rishis, the marriage of Siva, and the Saptamāṭrikās.

The basement in the rangamantapa is finely ornamented with rope design. The brick tower is of recent construction. There is nothing remarkable about the sukhanāsis.

The main image is that of Venkațēśa with kirīţamakuţa and the tōrana is of the same stone.

In the south-western corner of the compound stands a shrine of Hanuman. In the north-west is the shrine of Alamelu supported, in the right cell, by the Alvar and, in the left one, by Vishvaksena.

The garbhagriha cell of the Devi temple is badly holed by bandicoots. The flooring needs to be reset. The roof is leaky and needs repairs. The drainage is defective. The drain in the north-east corner should be repaired.

## 2. TIPU SULTAN'S PALACE.

The Palace of Tipu Sultan to the west of the Venkataramanasvāmi temple is the largest and finest of the old structures remaining in Bangalore. It was constructed by Tipu Sultan and is a typical palace of the Moslem times with a darbar hall on the first floor and large pillared verandahs on the north and south. The living rooms are situated on the west connected by a long corridor. It is highly probable that there was a courtyard to the west of the building containing the zenana apartments, etc. The beauty of the building is mainly due to the tall tapering wooden pillars of the Hindu type resembling an eightpetalled lotus in plan. The arches above are similar to those in the Darya Daulat. Facing the north in a projecting balcony on the first floor, the Sultan used to hold his darbar, while courtiers and visitors were introduced to him in the hall on the ground floor and his troops stood on the grounds to the north.

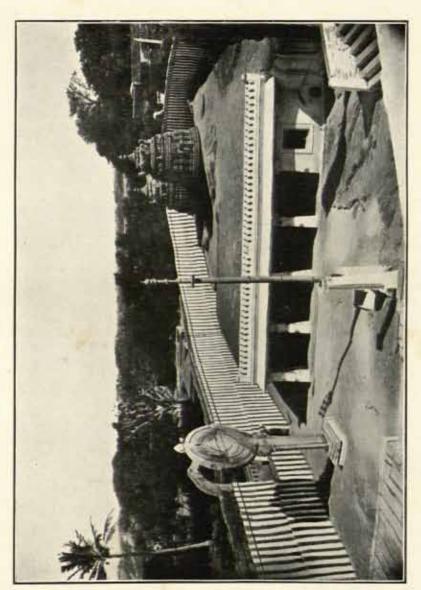
The building is a first class Ancient monument; but it has been considerably interfered with, owing to the needs of subsequent

Conservation.

users. In the northern rooms the painted walls have been covered over with whitewash. The darbar hall has been

supplied with wooden partitions which make it look ugly. The offices, etc., housed in the building should be removed as early as possible the partitions dismantled, and the building restored to its original form. The leak in the roof on the northwest corner of the north verandah needs repairing. The plaster on the walls is cracked in many places which should be looked into. In the north-west corner of the hall there is a stone tablet which reads:

"This Palace was commenced by Nawab Haidar Ali Khan 1778 and completed by Tipu Sultan 1789"



GANGADHARESVARA CAVE TEMPLE, GAVIPUR, PRONT VIEW (p. 25).

Mysore Archaelogical Survey.]



## 3. DELHI GATE, FORT.

The old Bangalore fort has now almost disappeared except for a small portion of it near the north or Delhi Gate. Here stand portions of the old walls with their gateway. The middle wall is an old Hindu structure with a right-angled doorway and a guardian Hanumān on the inside. Tipu appears to have closed this up and to have added protecting and inner walls so that the three walls had three high arched gateways through which the road passed in a 'Z' form. These portions are now in the possession of the Health Office. Just above the old Hindu gateway, inside a projecting round bastion with its cannon-mouthed parapet, are three chambers two of which appear to have been guard rooms, the older one being a powder magazine. At the head of the latter stairway has now been put up a memorial tablet over the dungeon:

"In this Dungeon
were confined
Captain (afterwards Sir) David Baird
and many others
prior to their release
in March 1785."

Just to the east of these gateways Lord Cornwallis effected a breach in 1781 through which he entered and took possession of the place. A tablet recording this fact has been put up and is visible from the road side:

"Through this breach the British Assault was delivered March 21st, 1791."

# 4. GANGADHARESVARA CAVE-TEMPLE, GAVIPUR.

On the south-west of Bangalore in Gavipur there is a large cave temple dedicated to Gangādharēśvara. (Pl. VII.) It is said that the sage Gautama lived in this cave and worshipped the linga which appears to be a natural one and that Kempe Gauda rediscovered it. Between two horizontal rocks a crevice forms a large cave inclined backwards towards the north-west. The supply of a stream of water inside the cave during the rainy season formed a small pool of water which enabled ascetics to live here. The overflow of this pool is said to reach the Kempāmbudhi tank through clefts in the rock. In the days of Kempe Gauda the cave appears to have been partitioned into the Śiva shrine in the centre, the Pārvatī shrine to the west and the safe and water supply chamber on the north-west. Each of the two shrines has a narrow low-roofed pradakshiṇā and there is another pradakshiṇā passage

going round both the shrines. In front of each shrine are pillars of varied designs, the two belonging to the Siva shrine having rounded pot-shaped mouldings of the Chōla Bali-stambha type. It is possible that these may hail from the Chōla times even. The other structures are all of a later time.

In the passages are kept the following images: Bharadvāja, Shaņmukha, Chaņdikēšvara, Dakshiņāmūrti and Sūryanārāyaņa in the god's pradakshiņā; Yajñēšvara, Saptamātrikās, Kālabhairava, Vīrabhadra, Honnādēvī and Subrahmanyēšvara in the bigger passage; and Vighnēšvara, Šakti Gaņapati and bull in the hall.

A pillared mukhamantapa with a stone slab ceiling has been built in front of the hall, and in the yard in front are found four huge monoliths of great interest. Two of them are large discs (tālavyajana) each about 25' high (Pl. VIII, 1), mounted upon stone pillars and the other two are triśūla and ḍamaruga. (Pl. VIII, 2 & 3). A similar stone umbrella has been erected higher up the hill. (Pl. VIII, 4).

The two brick towers do not appear to have been built exactly over the shrines of the god and goddess.

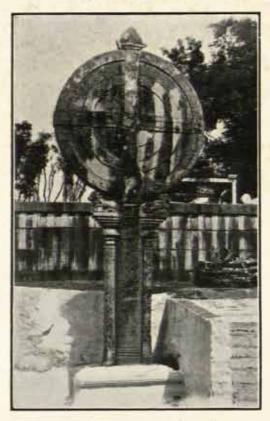
A brick chamber for Lakshmīnārāyaṇa is in the course of construction. Its east to west breadth may be reduced so that it will not be an obstruction. Electric lighting may be extended in the pradakshiṇās which are great curiosities with the visitors.

The towers need repair.

There is an inscription buried in the courtyard on a round-headed slab.

# 5. KEMPE GAUDA'S WATCH TOWER (1).

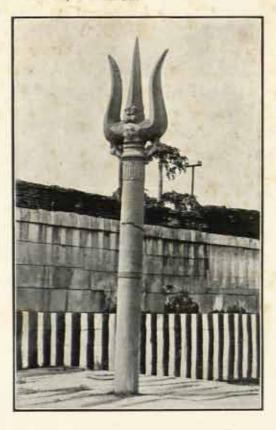
To the south-west of Gavipur there is the large tank, Kempāmbudhi, built in the name of Kempe Gauḍa of Māgaḍi. The tank is a deep one and has been built by putting up a dam across a narrow valley between two hills: one touching Chāmarājpet and the other extending towards Gavipur. On the east face of the latter there is a small temple of Durgā called Bandi (? Bhaṇḍe) Mahankālamma where bloody sacrifices are made and oracles are delivered. Closeby on the hill top there is a small pavilion of four pillars, with a brick tower which is said to be one of the four watch towers of Kempe Gauḍa. It is said to mark the western limit to which Bangalore would grow. On the west a beautiful view is obtained from the tower, of Sāvandurga and the neighbouring hills, and on the north there is the fine tank Kempāmbudhi. Probably Kempe Gauḍa used to receive fire or racket signals from this tower when he stayed in Nelapaṭṇa or Sāvandurga.



1. MONOLITHIC FAN (p. 26).



3. Monolithic damaeuga (p. 26).

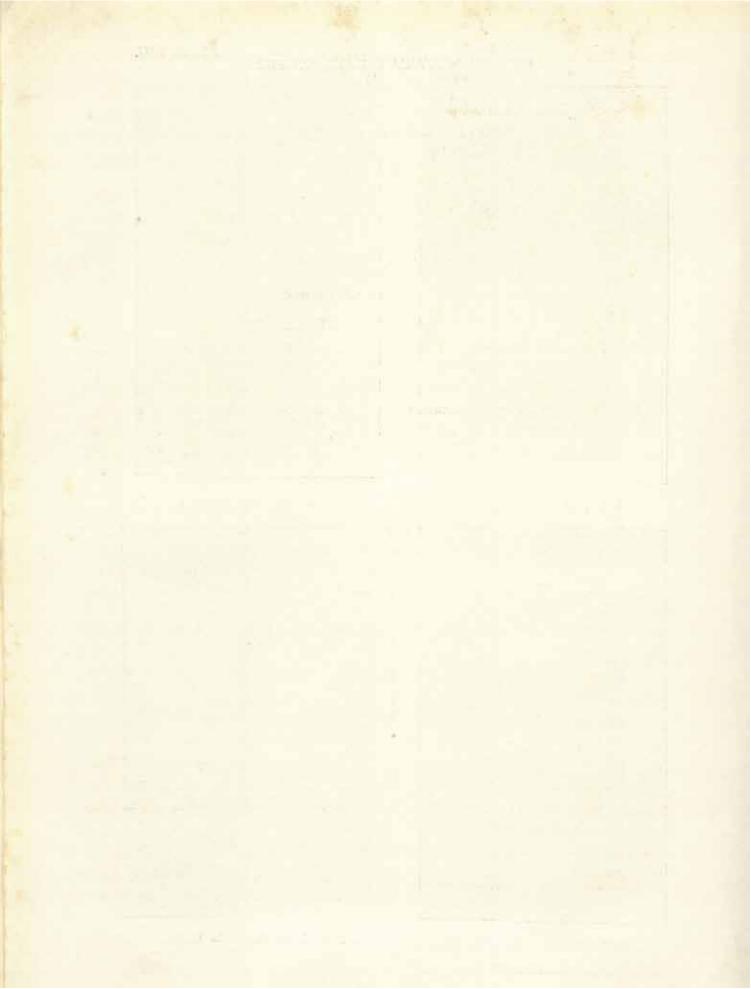


2, MONOLITHIC TRIDENT (p. 26).



4. MONOLITHIC UMBRELLA (p. 26).

Mysore Archæological Survey.]



The memorial tablet reads :-

"This is one of the four
Watch Towers said to have
been built by the famous
Kempe Gowda of Magadi
1521-1569
and
marks the limits to
which it was predicted

which it was predicted that the town of Bangalore would extend ".

## 6. BASAVANGUDI BULL TEMPLE.

On the rock of Basavanagudi there is a large temple with a large pillared garbhagriha hall and a mukhamantapa dedicated to Nandi. On a high platform in the hall is a large monolithic recumbent bull, about 10' high and 15' long. It is of granite and is carved with ornaments, etc., as at Lēpākshi. It is not so fully or finely worked as the one on the Chāmundi hill. It has nothing remarkable about it except its hugeness and its commanding position overlooking Bangalore. It is probably of about the time of Achyutarāya when the first Kempe Gauda came into prominence.

Behind the hall of the bull there is a rock chamber over which stands the vimana or tower. A monolithic pillar 45' high stands in front of the temple.

On the pedestal of the image is a Kannada inscription of the 18th century, which is published in E. C. IX, Bangalore District, as No. 70 of the Bangalore taluk. Since, however, the last line of the inscription is wrongly read there, a revised reading is given below:—

- ī Basavēšvarana pādadalli Vrišabhāvatī enisikomba nadhi huṭṭi paśchimavāhini yāgi nadeyutalidhe.
- "At the foot of this Basavēšvara the river Vrishabhāvatī originates and is flowing westwards."

The wall to the west of the hall doorway is leaky and should be repaired.

#### 7. BUGLE ROCK.

About a hundred yards north of the temple is the Bugle Rock from which Kempe Gauda's bugle is said to have given signals to the people of Bangalore. It commands a fine view of the whole of Bangalore. The neighbouring rocks are used for advertisement purposes which must be prevented.

# 8. KEMPE GAUDA'S WATCH TOWER (2).

This tower bears the same memorial tablet as the first one. It is situated to the east of the Lal-Bägh and is the Southern Watch Tower on a rock. Its brick

superstructure is Moslem in character. It is doubtful if the tower is that of Kempe Gauda's time. Even the pillars are quite plain and rude.

### 9. LÄL-BÄGH.

The Lal-Bagh garden was originally planted by Hyder Ali <sup>1</sup>. The Horticultural Exhibition building bears a memorial tablet which reads:—

This foundation stone of
Lal-Bagh Horticultural Exhibition Building
was laid by His Royal Highness
Prince Albert Victor Christian Edward
of Wales, K. G. K. P.
on the 30th November 1889,
on the occasion
of His Visit to Bangalore.

Among the interesting objects in the garden may be noted the Glass house, the Band Stand, and the Māhāraja's statue with the Goddess of learning on the west and on the east, with the Goddess of Justice having a pair of scales in one of her hands.

### 10. THE CENOTAPH.

The cenotaph is a tall structure with a large cubical base about 12 feet cube and an obelisk rising up above it to a height of about 45 feet. At each corner of the cube is a large vase-shaped ornamentation. On the east face is the old inscription set up soon after the fall of Seringapatam. On the north and south faces are large tablets mentioning the casualities in the Third Mysore War of 1791-92; while the tablet on the west face gives the list of those who fell or were wounded in the last Mysore War of 1799.

# 11. SÖMEŚVARA TEMPLE, ULSUR.

In the heart of Ulsūr there is a large temple of Sōmēśvara, which is stated to have been a Chōļa structure rebuilt and enlarged by Kempe Gauda. It consists of buildings in two stages:—

The first stage consists of the garbhagriha, the sukhanāsi, an open second sukhanāsi of three aṅkaṇas and a navaraṅga with typical 17th century pillars having sixteen-sided shafts and cubical mouldings with relievo carvings upon them. On the inner sides, these latter have also ornamental pilasters and the brackets have mango drops. In the north portion of the navaraṅga behind protective bars

<sup>&</sup>lt;sup>1</sup>See M. A. R. 1930 pp. 101-102.

are stored more than a score of Saiva metallic images which are used for various processional purposes.

Round this first stage runs a pradakshinā belonging to the second stage. To its east is a large pillared mantapa of 48 pillars. These latter are typically Dravidian, some of them having lion brackets, others projecting additional pillars and still others having cubical mouldings. Each face of each moulding has a carved relievo and some of these are highly interesting. Many of them are curiosities, like a tiger slaying a man, birds with varied heads, etc., as at Nandi. In the central aisle the roof appears to have had originally an opening, one ankana broad and four ankanas long. This has been subsequently covered over. The basement of the mantapa has a cornice with rope ornamentation. Guarding the navaranga doorway are images of Rāvaṇa lifting Kailāsa, on the south, and of Vaishṇavī slaying the buffalo, on the north, in relief.

On the north of the mantapa the images of the Navagrahas are worshipped. These images are said to have been installed about forty years ago.

Outside the upper walls of the pradakshinā a large number of relievo images are carved, interspersed by ornamental turreted pilasters and niches with kalaśa pedestals. Among these images may be identified the twelve Rāšis consisting of anthropoid figures riding upon their respective symbols; rishis; elephants; purusha-mṛiga; and other Saiva figures.

To the north of the god's shrine is a temple for his consort, which has on its walls relieve sculptures very closely resembling those upon the Venkaṭaramaṇa temple in the fort, consisting of processions of the Trimūrtis, the seven Rishis, the twelve Adityas, the eleven Rudras, the eight Dikpālas, etc., attending the Girijā-kalyāṇa. The marriage scene is very interesting, since it shows bearded Brahma before the fire and Himālaya with a mountain on his head pouring water in dhārā.

In front of the Dēvi temple stands an ardhamanṭapa with four pillars of lion brackets, and with a large set of 'S' shaped eaves as in Vijayanagar. Both the shrines have brick towers. The prākāra of the temples has no verandah and the mahādvāra is a well ornamented one with a high brick tower. The temple is an important one. There are a Nandi maṇṭapa, a Balipīṭha and a Vṛishabha-dhvaja in front of the temple.

# 12. KEMPE GAUDA'S WATCH TOWER (3).

(East Watch Tower.)

Near the Ulsūr tank bund is a tower with stone pillars and a brick superstructure like those of the other two towers.

Plants are growing on the tower. They should be immediately removed. The area is in the occupation of the sappers and miners. The Resident may be addressed in the matter.

# 13. KEMPE GAUDA'S WATCH TOWER (4).

### (North Watch Tower.)

Near Hebbal close to the toll gate stands the North Watch Tower of Kempe Gauda. It is similar to the one near Kempambudhi tank and is in a good state of preservation. Near it is an old guard room which is in a very dirty condition. If it serves no purpose, it may be dismantled.

### ARDESAHALLI.

All the inscription stones at Ardesahalli are intact except No. 41 which is broken and needs to be fixed up carefully with cement so that the characters might not be obliterated. The inscription in the land of Venkatiga, a barber, may also be brought and set up in the small stone enclosure. The latter might be locked and kept in charge of the Patel.

### KUNDANA.

# HILL FORTIFICATIONS.

The Kundāna hill is a flat-topped rock about 200 feet high (3,305 feet above the sea level), rising in a steep precipitous ascent on the west, south and north and sloping gently towards the east. The pathway leads up from the east through four fortifications mostly of the late Vijayanagar and Pāllegār periods and having stone doorways. Some of these walls have large blocks at the bottom without plaster or cement, while others are made of small pieces of stone piled upon one another. The hill top is about 100 yards long and 50 wide and oval in shape. On the top there are a natural stone pool, about 20 feet in diameter, a temple of Channarayasyami facing east, a number of old type stone foundations and basements and a stone pillar about 13 feet high with a square bottom, an octagonal shaft and a roundish top. Most of these relics appear to belong to the late Vijayanagar days. Since in many inscriptions of Rāmanātha Ballāļa Kundāņada nelevīdu is mentioned, it has been surmised that one of the foundations here is that of his palace. This matter is very doubtful. Recently, without the knowledge of the Archæological Department, the largest of these foundations has been rebuilt in size stone and cement to the size of about 30' × 12' × 4'. This ought not to have been done without sanction. The temple has a front chamber and a back one, the latter being a low roofed cave about 10' square. In the latter an image of Janardana, about two

feet high, with two consorts is worshipped. It is of rude Pāllegār workmanship. In front of it is a small Ānjanēya temple.

### DEVANHALLI.

The stone-built pond (sarōvara) about 100' square, with an Ānjanēya temple on its west side is evidently of the late Vijayanagar or Sarovara or Stone-Built Ävati days. (Compare the Santehonda in Chitaldrug and elsewhere.)

Birth place of Tipu

Birth pla

It has a good compound wall. The land around may be acquired.

A large area which was formerly known as the Khas Bagh now contains many tamarind trees, a few mango trees, a dried up small pond once very deep, and a raised platform where Tipu is said to have been occasionally enjoying recreation.

The proposal to acquire the area and hand it over to the Municipality for its conversion into a public park may be considered.

The sculptures in front of the Taluk Office are said to have been brought from the surroundings of Gangavāra. These are ancient Pallava sculptures which must be preserved. Two are of Venkaṭēśa and the third has rosary, trident, vajra, and kaṭihasta. The last bears śikha with rudrāksha and is about four feet high. The images, though rude, are still the work of the late Pallava times as seen from their ornamentation and body shapes. The ears have sarpa-kuṇḍalas. The Vaishṇava images have kirīṭamakuṭa, makara-kuṇḍala and prabhā or halo, their hands being

ornamentation and body shapes. The ears have sarpa-kuṇḍalas. The Vaishṇava images have kirīṭamakuṭa, makara-kuṇḍala and prabhā or halo, their hands being thus disposed: abhaya, chakra, šankha, and kaṭihasta, but having no phālāksha. One of them has prayōgachakra and both have yajnōpavīta and ornamental necklet. The faces which have damaged noses are flattish and they have the ancient look familiar to us in the Bhārhut sculptures. Could the Venkaṭēśa image of Tirupati be a Pallava image of this type? The images wear upper cloth or dhōti whose folds are marked by incised lines. The height of both the images is about  $5\frac{1}{2}$ .

Near by are kept mutilated images of Gaṇapati with a peculiar jaṭāmakuṭa and of a (headless) lady seated in padmāsana with the hands folded.

Near the tennis court are preserved a few more small relievo images among which a smaller image of Vishņu is of the same type as the larger ones.

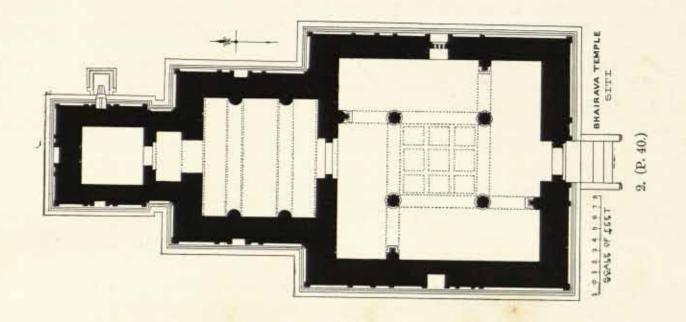
The fort wall around the town is an interesting structure of Hyder's days. (Pl. XI 1.)

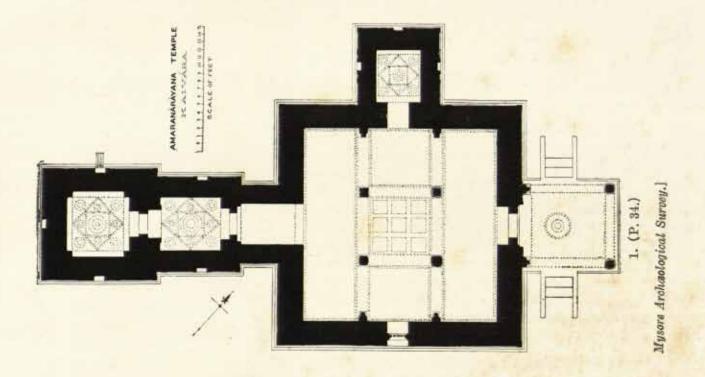
### G ANGAVARA

Gangavāra, the Gangapura of the inscriptions, is now a small village about nine miles to the south-east of Dēvanhalli. In the southern quarter of the village stands an old temple of Siva known as the Sōmēśvara temple. In the annual report for the year 1927 it has been called Tablēšvara. This is a misnomer since that name appertains to the Iśvara of the neighbouring village Chauḍappan-halli.

The temple has its mahadvara to the north and is crowned by a boat-shaped low granite Chola tower. On the outside there stands a pillar with an inscription. Its inner porch of stone is supported by two pillars of the famous seated-lion type which is found in some of the Pallava temples at Conjeevaram and elsewhere. This is an important clue to the antiquity of the temple but we are not sure whether it is a Pallava or Chola work. The temple proper consists of a garbhagriha facing east containing a linga and relievo elephants facing each other on the sukhanāsi doorframe. In the sukhanāsi are kept the images of a Bhairava reclining on a dog, and of a Parvatī, both of 18th century workmanship. The present navaranga has a low roofed wall, about six feet high, four of whose pillars are of the round bell-shaped granite kind as in the Pātāļēšvara temple at Talkād, the others being rude octagonal Chōla works. The south door of the navaranga opens into another hall of nine ankanas used formerly, perhaps, as a Vishnu shrine. Reclining against its wall is now kept a relievo image, about 3 feet high, with jewelled kirīţa, halo, kundala, necklet, yajñopavīta, and two hands only, the right being in abhaya and the left in katihasta. The image is a fine one in good preservation and is probably that of some god or some hero. If the latter, it may be some Chola prince: possibly Rājādhirāja. Some inscriptions on the outer wall of the southern extension show that this is a Chōla structure. In the proper navaranga are now kept a Sūrya image, a Nandi bull, some nāga stones, etc. The original Gaṇapati and Pārvatī images of this temple had been broken and hence were removed to the Taluk Office, Devanahalli. The door of the navaranga opens into a rangamantapa with three entrances, on the north one of which is the Tamil inscription stating that they were made by one Kannanan. The four granite pillars of this mantapa have rounded shafts with pendant garlands, etc., indicative of Chola work.

Around the prākāra walls are the ruins of a verandah whose date is uncertain. The original navaranga and the southern one also are provided with perforated stone windows. The exterior of the southern navaranga has a better finish and is in the cornices, etc., independent of the original navaranga. Under its granite eaves crowned with horse-shoe arches of poor workmanship is a row of swans. Above the eaves of the original garbhagriha runs a row of lions with makara-head







corners, while underneath the eaves is a row of swans. The two Vaishṇava dvārapāla images now kept in front of the Taluk Kacheri are said to have been formerly the guardians standing outside the small porch. In front of the mahādvāra is a balipīṭha, about 5' high. In the north-east corner of the old compound are the remains of a large room, perhaps the old kitchen or yāgašālā and its age is indicated by the row of swans running under its eaves. These swans are also seen on the lintel of the mahādvāra. On the whole the inscriptional, architectural and sculptural evidences suggest strongly that the monument is a Chōla one, the only Pallava feature being the lion pillars. It is possible that the Chōlas borrowed these pieces.

Outside the mabādvāra stands a ruined shrine of evidently round Chôla pillars and cornices, which might have been a temple of Vishņu or Dēvī. Its roof has fallen in and there is little chance of saving it. Among the cornice structures may be noticed swans, women, lions, Gandharvas, and two swans carrying aloft a tortoise.

A stone oil-mill, evidently belonging to the temple, lies in the compound.

The ruined temple in front may be repaired or removed. The flooring of the

Conservation.

temple and the walls which are out of plumb may be reset wherever that is possible. The main temple requires numerous repairs and an estimate may be prepared and sent in.

### KAIVARA.

Kaivāra, about 7 miles from Chintāmaņi, is a village of very great antiquity.

History.

It is situated at the western extremity of a range of hills consisting of Ambājidurga and Rahmāngarh. It is found mentioned as a centre of a Vishaya or district known as

the Kaivāra-vishaya from the days of the Gangas down to the Vijayanagar days. It abounds in inscriptions the great majority of which are in mixed Tamil and Grantha characters. They indicate that the gods Amaranārāyaṇa, Bhīmēśvara and Sahadēvēšvara were already there about 1283 A.D. It is not known if any of the antiquities go back to an earlier day. Such of them as now exist in the temples how that Kaivāra was an agrahāra town the temples of which were constructeds and endowed about the year 1280 A.D. As usual in old town planning, the Amaranārāyaṇa temple was built in the middle of the town with the Bhīmēśvara temple on the north-east and the main tank of the town extending to the north. The Amaranārāyaṇa temple directly faces a hill one of whose rocks is pointed out as the dwelling place of Bakāsura of the Mahābhārata. From a horizontal crevice in the rock pours out a coloured liquid which is said to be reddish during certain seasons and whitish at others. It is said to be the blood and pus of Bakāsura. Since there are three ponds on the hill top, water is very probably percolating through

some kind of mineral earth. It is said that monkeys and birds drink the liquid. The character of the mineral requires examination.

## AMARANĀRAYAŅA TEMPLE.

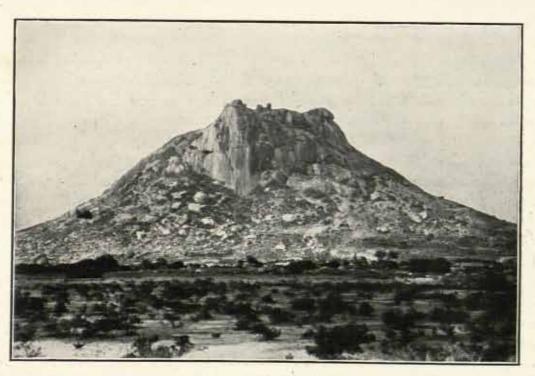
A mahādvāra of the late Vijayanagar times admits us into a compound in the centre of which is situated the temple which faces 30° north of east. The compound wall is modern having been put up after Rice's days. The temple consists of a garbhagriha with a brick tower, a narrow open sukhanāsi, and a navaranga with four pillars and a small cell on the north and a stone screen window on the south. In front of the navaranga is an entrance porch of one square. (Plate IX, 1.)

The outer wall rises over a basement of three cornices and its monotony is broken by pilasters crowned by mango-drop capitals and by shallow vacant niches. No Yaksha or other figures are found in the frieze below the eaves; and the latter have an insignificant deep 'S' shape. On the basement cornices and walls of the temple numerous long Tamil inscriptions are found. Some of these are now covered with whitewash which should be removed. The brick tower or vimāna is neither highly ornamental like later towers nor solid and plain like that of the Gandhavāraṇa-basti.

The entrance porch is one of the finest in the State and is supported by four pillars of hardish dark stone like that used for the kalyāṇamaṇṭapa at Nandi. (Plate X, 1.) The two front The Entrance Porch. pillars are highly ornamented and are not of the usual Dravidian form, though definitely belonging to that style. Their square shafts contain relievo vimanas of the boat or square shape with either lions or other images in the canopies. Over the shaft is a pot-shaped or inverted bell-shaped moulding of the indented square plan over which again is the umbrella and above it the large flower. The capital has brackets of the pendant bud type. The capital of the northern pillar is beautifully worked with flying lions, makara heads, Gandharvas, etc. The work generally reminds us of the Nandi kalyanamantapa, though different in design, and also of the pilasters of the Vaidyēśvara temple at Talkād, though the latter are inferior in workmanship. The inner pillars have ornamental pilasters borne on the heads of seated lions. These lion pilasters appear to be inferior imitations of those at Gangavara. The navaranga doorway is a piece of fine workmanship in dark hard stone elegantly designed. On either side of the sill which contains a group of Gandharvas, dancing and singing, is a kalasa from which spring up creeper bands. On the south jamb these contain swans, peacocks, lions, tigers, ridden elephants, etc., and on the north jamb and the lintel the figures are mostly of Gandharvas. The centre of the lintel has only a lion face. There are also well carved floral bands.



1. AMARANARAYANA TEMPLE, KAIVARA, FRONT VIEW (p. 34).



2. RAHMANGARH (p. 39).

Mysore Archwological Survey.]

The second of th

The navaranga is a hall about 25 feet square with a pierced stone window, on the south, of the Gandharva scroll design and a cell in the north containing a relievo group of Rāma, Sītā and Lakshmana of, probably, Vijayanagar days. There is reason to doubt if the entrance of this cell is in its original form. The navaranga ceilings are plain except for the central one which is flat and divided into nine squares, the central square containing a three-faced Brahma seated in sukhāsana on a swan seat and holding a rosary and a kalasa, while the two front hands are perhaps damaged. Around him are the eight Dikpālakas. The pillars resemble those in the Yōganandi temple at Nandi. The navaranga pillars which are also of darkish stone are of the same character. They are thin and square and generally resemble the pillars of the porch. Each has a slightly different design. The one on the southwest has an octagonal upper shaft with pot, umbrella and flower mouldings. The north-west pillar is the finest and is square, except for an octagonal It has numerous panels finely carved and among these may be described a waist. few:

- 1. Dōhaļa-a lady with a parrot kicking a tree.
- 2. Kāļingamardana.
- Gods riding on lions, yāļis, Lakshmīnarasimha, Yamaļārjuna, Krishņa dancing.
- 4. Combination of lions and elephants.
- 5. Lion slaying an elephant.
- 6. Kōdaṇḍarāma group with Hanumān above.
- 7. Musician.
- Two-handed figure with consorts, his right hand holding a stick with a spiral end. This cannot be the figure of Krishna for we have to identify the attribute with a spiral end as a kind of arrow, probably Pāsupatāstra, like the one figured on Pl. VII. M. A. R. 1928. In the case of the latter figure the fact that the left upper hand holds a bow indicates that the corresponding right hand must have an arrow. None of the two lower hands which are in different attitudes has it, the right lower being in abhaya and the left lower taken round the neck of Parvati. Further the figure of an animal with what appears to be a long snout, in the right lower field, suggests, if it is a horse as is thought to be, that the sculpture represents-Siva just before his starting for Tripuradahana on which occasion it is stated that he used the Pāśupatāstra. And it is this Pāśupatāstra that Arjuna obtained from Siva. the figure at Kaivara be of Arjuna and his consorts? It is not impossible, for the hill is associated with Bhīma, his

brother. M. A. R. 1928, p. 4 contains a wrong description of the figure at Nāḍkalasi: (1) The icon represents Pārvatī-Paramēśvara. (2) The right lower hand is in abhaya; it has no arrow. (3) The right upper hand does not hold a goad; the weapon has a spiral end as at Kaivāra.

On some of the octagonal faces of the pillars are carved lions with rearing lion brackets. Gandharvas and lions adorn the capital.

The sukhanāsi is narrow and small and the garbhagriha contains a group of Vishņu standing in the centre with a consort on each side. The main image has its hands thus disposed: abhaya, chakra, ŝańkha, kaṭihasta, and is called the Amaranārāyaṇa form.

# BHIMESVARA TEMPLE.

The Bhīmēśvara temple is a structure somewhat larger than the Amaranārāyaṇa temple. It also has a garbhagriha, a sukhanāsi, with an open aṅkaṇa in front and a hall combining the ardhamantapa and the rangamantapa with, in all, six pillars instead of four. The hall has a door to the east without a porch and another to the south with a porch. The outer walls of the temple are less impressive than those of the Vishnu temple, being almost plain except for a few inscriptions, particularly on the cornices. The brick tower whose plaster has peeled off is seen in its original shape, since it has not been recently plastered like that of the other temple. The south porch is of one square. Its pillars and those of the navaranga have the same character, being broad at the base and slightly tapering towards the top. They are square in plan with their sixteen-sided shafts having bands with chain ornamentation. The cubical mouldings have mesorelievos of various gods, heroes, etc., their corners bearing the cobra-hood-like leaf design. The capitals have pendant bud brackets and the central ceiling is flat with Umāmahēśvara in the centre and the Dikpālakas around, as in the other temple. The pillars of the navaranga and the south porch along with the damaged mahādvāra on the south appear architecturally to belong to the middle Vijayanagar times, i.e., the days of Krishnaraya and Achyutaraya, whereas the sculptured ceiling and some of the Tamil inscriptions on the wall take us back to the days of Kampanna and Harihara II and even to Vīra Ballāļa III's time about 1294 A.D. A possible explanation is that the original temple of the late Hoysala times was enlarged, provided with new pillars, a porch and a mahadvara in the middle Vijayanagar days, some of the inscribed cornices of this and the other temples in the neighbourhood being used for constructing its walls. The alternative to this theory would be that the pillars of the navaranga go back to before 1300 A.D. which view, however, does not appear to be acceptable.

To the north and north-west of this temple are two smaller ones whose lingas are called Nakulēśvara and Sahadēvēśvara. Both of them Minor Temples.

Minor Temples.

are very similar in character having a small towerless garbhagṛiha and an approach room in front. The walls of the Sahadēvēśvara temple, however, contain a number of Tamil inscriptions in which the name of one Duṭṭarāditya Rājanārāyaṇa ruling the Kaivāranād in the Nikiriļi Choļa-Maṇḍala appears prominently, dated between 1280 and 1290 A.D. This person was probably a Chōļa governor under the Hoysaļas (Cp. Gaṇḍarāditya) and it is very probable that he got the Śiva temples constructed. It is said that originally the temples of Dharmēśvara and Arjunēśvara were also in the neighbour-

In the navaranga of the Bhīmēśvara temple are now kept the following images:—

hood. Now the former linga lies in the front yard, while the latter is missing from

- 1. Kārtikēya on the peacock.
- 2. Nandi Bull.
- Relievos of Chandikēśvara, Vishņu, Bhairava, Chaudēśvarī and Mādhava. In the north cell there is a small image of Pārvatī.

The sculptures on the navaranga pillars are described here under commencing from the south-east pillar:—

Chāmundēšvarī.

Goddess with abhaya, ankuśa, paśa and dana.

the recent (?) temple which housed it a furlong away to the north.

Rāma and the Rāmalinga.

Elephant slaying man.

Durgā.

Hanuman trying to uproot linga.

Mōhinī.

Vîrabhadra.

Umāmahēśvara.

Lion killing elephant.

Ladies with ladles.

Elephant worshipping linga.

Huntress dancing.

Rāma with linga.

Bhairava.

Bhairava with dog.

Husband and wife.

Kālabhairava.

Kannappa nayanār,

South-west pillar: The story of Bakasura-

Bhīma drives in his cart, fights Bakāsura and hurls a rock against his fallen foe. The other brothers and their mother look on.

Hanuman tries to uproot the linga.

Rāma worships it.

## North-west pillar;

Möhinī.

Andhakāsura-samhāra.

Dakshinamūrti.

Linga hugged by a cobra.

Five-headed deity, with a balance for weighing the linga.

Umāmahēśvara standing.

## North pillar:

Ladies dancing at köläţa.

Siva with triśūla and kamandalu.

Girijākalyāņa.

Bhīma with his mace.

Devotee worshipping linga.

Huntress getting thorn removed from her foot (Möhinī?).

Dēvī.

Vyāghrapāda worshipping linga.

Haribara seated.

# North-east pillar:

Möhinī.

Sadāsiva.

Cobra protecting linga.

Nandivāhana.

Bird-bodied (Kinnara) player worshipping linga.

Möhinī dancing.

Cow milking over the linga.

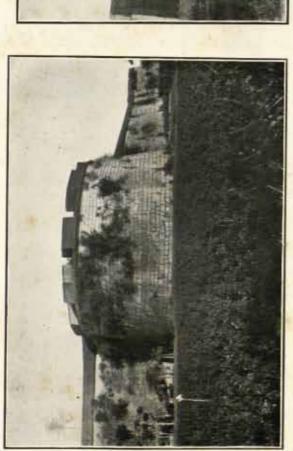
Two lions with one head rearing.

Sūrya.

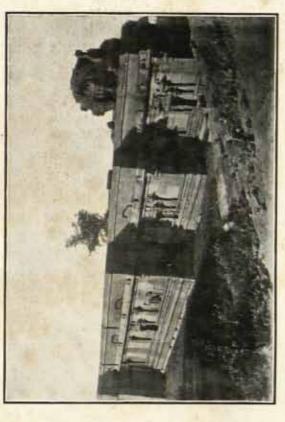
Gaņēśa.

On the pillars of the porch are also some interesting carvings, like four monkey bodies forming a square with only two heads; a tiger attacking a calf whose mother is trying to defend it, etc.

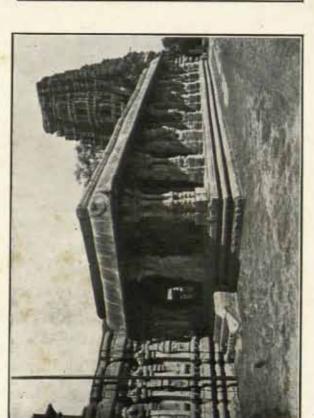
A compound wall should be put up and the mahādvāra repaired. The vimāna should be carefully replastered. The ground around should be levelled so as to drain off rain water. Battened wooden doors should be provided for the Nakulēšvara and Sahadēvēśvara shrines.



1. FORT-WALL, DEVANAHALLI (p. 31).

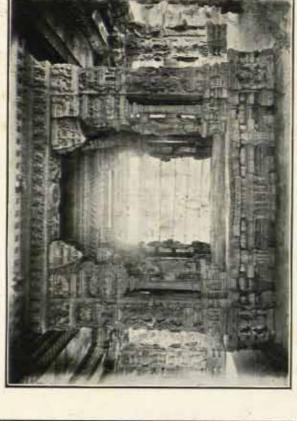


2. BHAIRAVA TEMPLE, SITI, NORTH-EAST VIEW (p. 40).

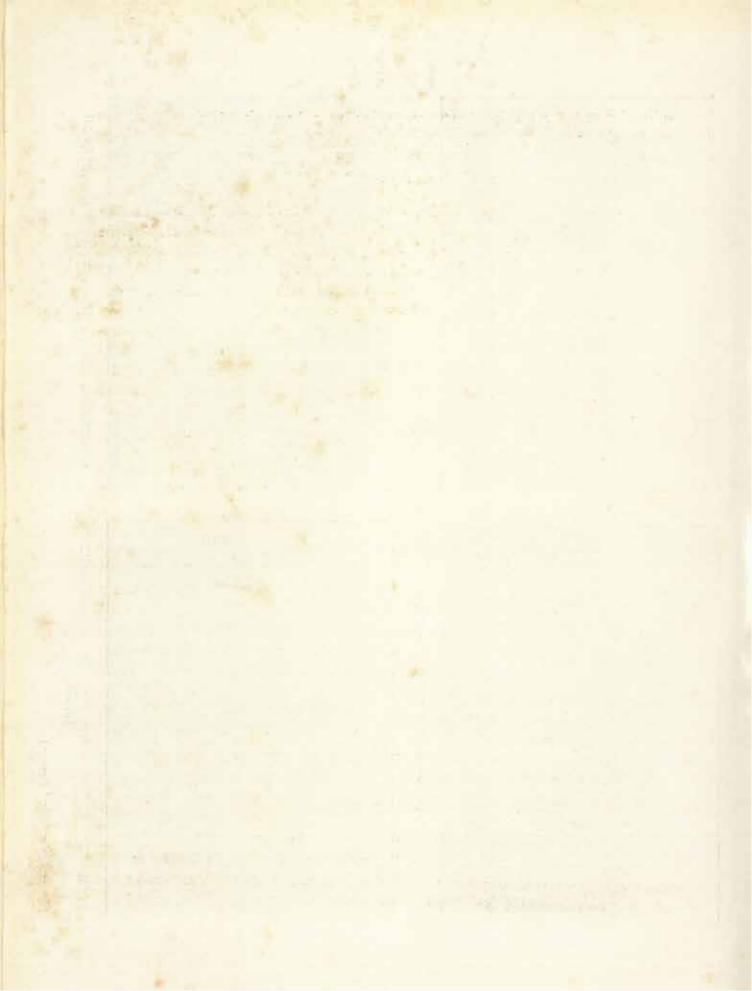


3. SOMESVARA TEMPLE, KOLAR, SIDE VIEW OF MUKHAMANTAPA (p. 43).

Mysore Archaelogical Survey.]



4. SOMESVARA TEMPLE, KOLAR, KALYANAMANTAPA (p. 43).



The trees in the compound of the Amaranārāyana temple must be removed and the area kept clean.

#### RAHMANGARH.

(Pl. X, 2.)

Rahmangarh, so named by Tipu Sultan, is a hill-fort seven miles to the south-west of Chintamani and of Ambajidurga. It is close to the ancient place of Kaivara from which it is accessible by a ruined pathway which follows a water course leading up to a formidable fort-wall with a ruined gate protected by two square bastions. The wall is provided with a brick parapet, round bastions, cannon mouths, etc., and a tank of water just behind it. Higher up there is a mortarless Hindu fort-wall entered by a gateway between two round bastions on one of which is a relievo carving of Ranganatha. There are ruins of defensive walls and guard houses on the top which is not very wide. It is roughly triangular in shape with the entrance from near the north-west angle. Here is a deep natural pool of water converted into a well. Further eastward and a little to the northeast of the bench-mark there is a powder magazine with three chambers, evidently of Tipu's days. There are two pools near by. A little to the east and facing east stand the stone walls of what must have been the chief's house or a palace for Tipu when he visited the place. It is only about 50' x 25'. A few feet to its east is a small temple (inner measurement 6' × 6') built of size stones, rubble and bricks. It contains a relievo image of Vishņu as Janārdana, about 2' high, of rude Pāļļegār period workmanship. On its right is a bare stone slab, also worshipped. In front of the temple stands a pillar with its top broken and with Hanuman on its west face. On the east and south are two large precipitous rocks which look from the bottom like two gigantic bastions of a fort wall. On a height between them and also facing a precipice, appear the ruins of a fort wall. The view from near the 41st mile stone is one of the grandest for any hill fort in the State, though really this hill top is too small to be of great value from the military point of view. It is said that when Lord Cornwallis took Nandi, Tipu wanted to convert this hill into an important place of defence. But the area is not more than 100'×100' Half way up the south-east face under the central precipice is visible a cave in which is said to exist a linga called Tapasēśvara. On that account the hill has been called by the Hindus as the Tapasagiri.

## ALAMBGIRI.

# TIRUMALANĀTHASVĀMI TEMPLE.

A description of the temple of Tirumalanāthasvāmi has been given in the annual report of the department for 1930. The temple has a copper plate grant of five plates, containing two inscriptions.

The Lakshmī shrine on the south side of the courtyard has a Kannaḍa inscription of Śivāji on its wall and is dated 1569 A.D. It is possible that his officers got the shrine constructed.

All round the parapet of the prākāra, as on the Mahādvāra tower, runs a frieze of relievos in mortar, some of which are interesting and depict Rāma's victory over Rāvaṇa, Rāma's coronation, and the story of the Uttara-Rāmāyaṇa. Some of these figures well illustrate the dress and manners of the Vijayanagar times.

The plants growing on the walls may be removed and the bulging southern wall of the navaranga reset. It is said that an estimate for Rs. 2,200 has been sent up. It may be sanctioned. The repairs noted here may also be added: (1) the flooring in the kalyāṇamaṇṭapa must be reset and cement pointed; (2) the tower requires repairs here and there.

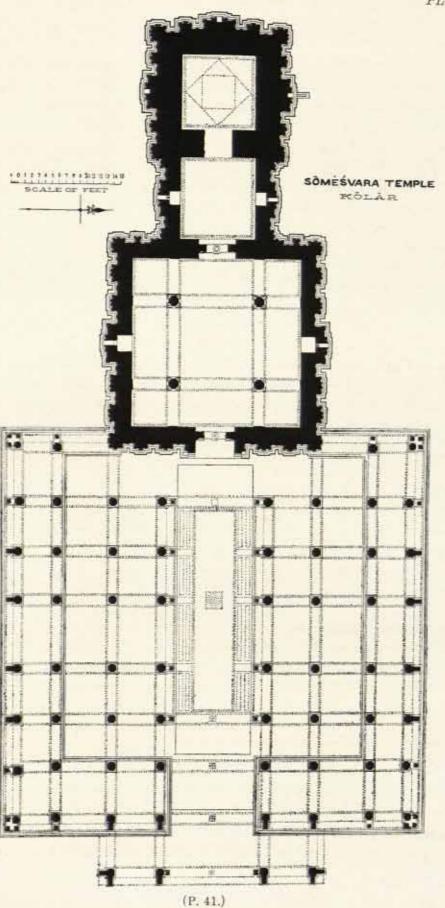
#### SITI.

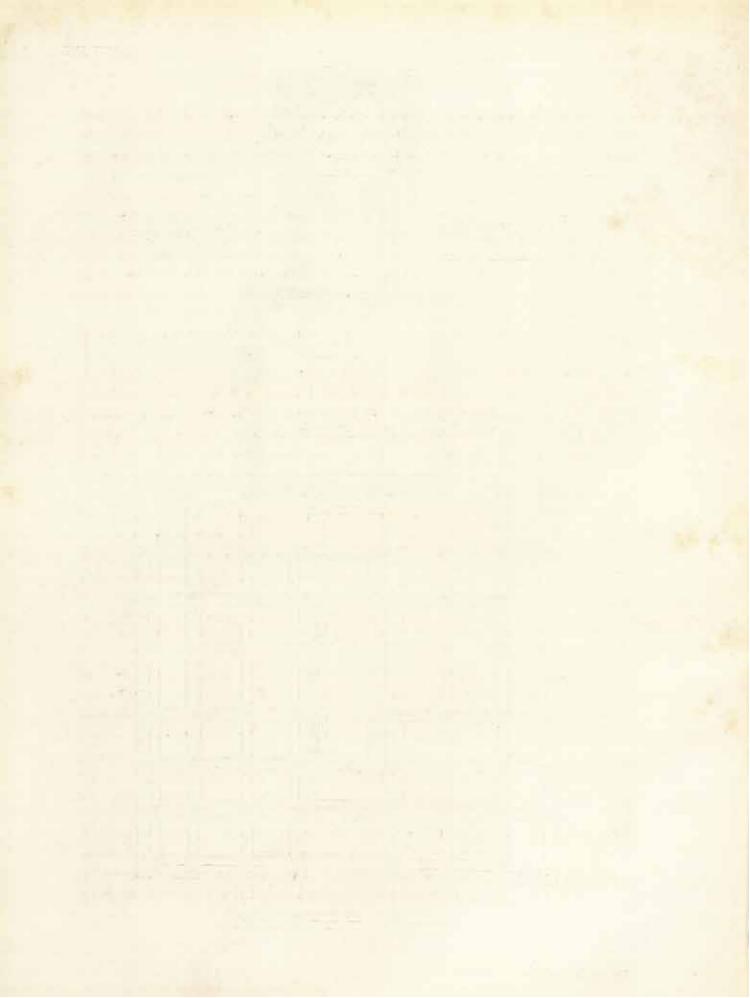
About 12 miles north-west of Kölär is the Sīti hill where there is an old cave temple containing a natural linga called Śrīpatīśvara. It appears to have been there in the days of Kulöttunga Chöla whose inscription attributable to about 1071 or 1072 A.D. is found on the rock closeby. About 1260 A.D. the Chöla governor under the Hoysalas bearing the title Rājanārāyaṇa and Dushṭarāditya appears to have got a small kalyāṇamaṇṭapa of six aṅkaṇas erected to the south of the cave and also a fine little temple of Bhairava. These are the finest architectural structures on the hill. At a later time in the Vijayanagar period a front hall was added to the Bhairava temple. Several smaller shrines were constructed near the cave and a large hall was built up in front of the latter and provided with a mahādvāra in the south-west corner.

# THE BHAIRAVA TEMPLE.

The Bhairava temple is a typical one built by the Chōla viceroys in the late Hoysala period and resembles in some respects the Amaranārāyaṇa temple at Kaivāra. (Pl. IX, 2). The same architect might have built both. The former temple is raised upon a basement, about 2' high, with four cornices. (Pl. XI, 2). Its upper wall is ornamented with finely shaped octagonal pilasters crowned by lotus capitals. The eaves have a sharp 'S' curve and are ornamented with kīrtimukhas. The niches over the sōmasūtra and other outer walls are neatly shaped and contain images like (north and east): Bhairava, Kārtikēya; and (south wall near doorway): the builder and his consort, Gaṇēśa, etc.

Over the sanctum of the temple is a brick and plaster tower of not much significance. The navaranga doorway which is 6'×4' is of black stone and closely





like the similar doorway in the Amaranārāyaṇa temple without its porch. It has its bands of scrolls and flowers with a lion face on the lintel. The navaraṅga pillars also are of black stone and designed somewhat like the two south pillars of the Amaranārāyaṇa navaraṅga. Their workmanship is fine. The central ceiling of the navaraṅga is the only one carved. It is flat and contains Umāmahēśvara surrounded by the Dikpālakas. The navaraṅga pilasters have minor projecting pillars borne on the backs of lions. There is nothing remarkable about the sukhanāsi except that it contains four round pilasters. A small antichamber of 5' × 5' leads into the garbhagṛiha where stands a relievo image, about 3' high, of Bhairava with four hands holding the trident, drum, suake and begging bowl. He wears a garland of skulls, but neither the dog nor the scorpion nor the goblins appear.

The kalyāṇa-maṇṭapa is a small one of four aṅkaṇas with nothing important excepting its four pillars. These pillars are definitely of Hoysaļa-Draviḍian workmanship. The front ones are imitations in granite of the Bhairava navaraṅga pillars.

But the back ones have a design of their own being sixteen-sided and fluted and ornamented with horizontal bands of lions, elephants and lion heads with pendant beads.

The temple is badly in need of repair. The mahadvara is overgrown with

Conservation.

plants which should be removed. The upper opening behind the mahādvāra should be provided with an expanded metal protection. The flooring of the whole

temple requires resetting. The drain leading out rain water should be repaired. The west doorway should be strengthened and provided with a door. The Śrīpati cave should be walled up on the west, its south wall being removed for the sky light. The window frames should be provided with expanded metal protection. The yāgaśālā to the east of the Bhairava temple should be repaired and used for cooking and oblation purposes. The ground around the temple should be levelled and the steps reset.

In the hall of the navaranga are figures of Ganesa, Mahishasuramardini, Shan-mukha and Pārvatī and also Sūrya and Vishņu. Mahishasuramardini and Shan-mukha appear to be old images of the Hoysala days. The temple is said to possess Rs. 3,000 in State Loan Bonds which amount may be utilised for the repairs.

## KOLAR.

# SÖMÉŚVARA TEMPLE.

The Somesvara temple at Kolar is a typical ornate structure of the Dravidian style. (Pl. XII). It is a large building with a high mahadvara, having a tall tower of brick. The main building consists of a garbhagriha with a brick vimana.

a largish sukhanāsi and a four-pillared navaranga. In front of this building stands a large pillared mukhamantapa and in the compound are smaller shrines with a kalyāṇamantapa in the south-west.

It is strange that no inscription has been found in such an important temple.

History.

Very probably there was one which was destroyed in later times. As it is, the different parts of the temple may be assigned on architectural grounds to two different periods:

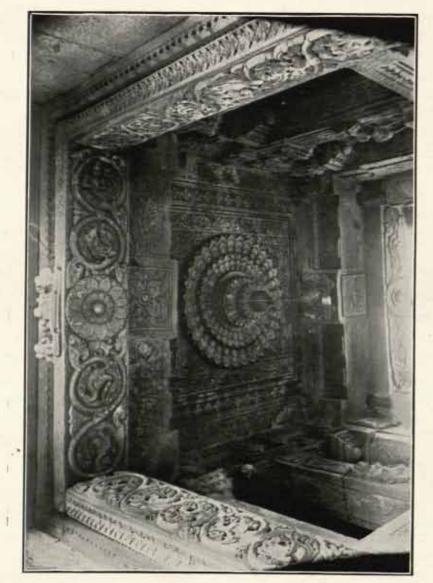
The main temple with its elaborately sculptured walls, the inner portion of the kalyāṇamaṇṭapa with its black stone pillars resembling similar ones at Nandi, and the stone mahādvāra have all one character; the free use of sculptured cornices, the rows of images standing under canopies and between right angled pilasters with incised floral bands and the rows of Yakshas or Yaksha faces under the cornices suggest that they might belong to an ornate Dravidian period which might be of the days of Krishṇarāya and Achyutarāya or of Harihara II, or, more probably, the second half of the 13th century. It was during the latter period that Vīra Sōmēšvara Hoysaļa came very greatly under Tamil influence and even employed Chōla governors at Kurudumale. These portions of the temple might belong to that period of the Hoysala interpretation of Dravidian architecture. It is doubtful if such a large temple could be attributed to anything like the days when the small ornate Chōla temple of Binnamangala was constructed. There is, however, a similarity in certain features between this temple and even the Vaidyēšvara temple at Talkād.

The rest of the temple with its squarish pillars and general similarity to the mukhamantapa at Nandi and that at Ulsūr, appears to be of the later Vijayanagar period.

The basement of the main temple contains four projecting cornices, the lowest of which has a frieze of elephants interspersed with Cornices of Main Temple. horses, lions, swans, rishis and men. (Pl. XIV, 1). The second cornice has a row of rosettes, while the third one has kirtimukhas. The fourth cornice is borne by brackets of Yakshas and lions.

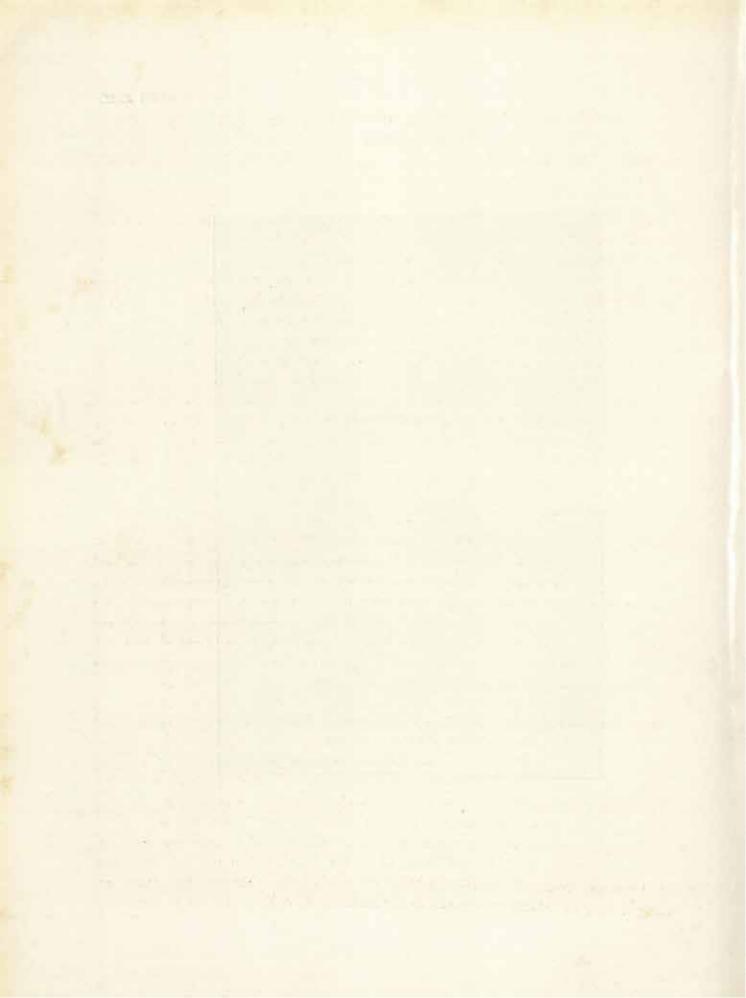
These cornices produce something like the Hoysala effect, though the character of the ornamentation is different.

The middle portion of the wall has a long row of pilasters between which are turreted canopies borne on single or double pilasters definitely of the Dravidian kind, some of the sikharas being square and a few being boat-shaped. Under these canopies stand figures of ladies, rishis, etc., while the single-turreted pilasters arise out of kalasas with lion heads springing out on either side of them. On the south and north sides of the walls of the main temple are deep and narrow niches, some of which have pierced stone windows.



SOMESVARA TEMPLE, KOLAR, CELLING OF MAHADVARA (p. 44).

Mysore Archaelogical Survey.]



The eaves have a frieze of kīrtimukhas with Yaksha heads, etc., while below them is a row of flying Yakshas and another of lions, Upper Wall, Eaves and etc., and a little lower down on the abacus of the pilasters are capitals with pendant drops. The tower or the vimāna is a brick construction which has lost its original character by comparatively recent repairs. It is Dravidian in form and is, however, well designed.

The mukhamantapa is a large structure with about sixty-four pillars (Pl. XIV 2.)

some of which have projecting lion brackets and others have minor pillars of the sixteen-sided fluted kind, while the plainer ones have sixteen-sided shafts with cubical mouldings. All of them have capitals with pendant drops. The large eaves are well made and have the imitation of wood work on the undersurface. (Pl. XI 3.) The central aisle which is about 12' broad has a grand appearance. As at Nandi and at Ulsūr its roof has been to some length raised above the level of the rest of the roof. A well shaped but poorly ornamented Nandi is placed in this portion. One of the pillars bears the Śrī-Vaishnava caste mark suggesting the date to be the

Kalyanamantapa.

West angle of the compound. It appears to have been constructed in two stages: The inner portion of four pillars is an elaborately carved ornate structure closely resembling the kalyāṇamaṇṭapa at Nandi. (Pl. XI 4.) Each of its pillars has projecting minor pillars and standing images of gods and goddesses of Vēṇugōpāla, etc. The outer faces of the pillars have fine floral designs in relief while the pendant brackets of the capitals have strings of parrots. Borne on these four pillars are beams with a frieze of finely shaped parrots, while further up the dome on its octagonal base are figures of dancing men and women. The dome has a large padma with ornamental parrots and in its centre is a padma pendant bud.

late Vijayanagar period.

Around this square is constructed the rest of the pavilion, the pillars of which particularly those in the corners, are well carved. Some of the figures riding upon the bracket lions wear beards, trousers, and coats with ribbed designs. Among other sculptures are Rāma's monkeys, Yōgānarasimha, Bhairava, Gaṇapati, a monkey gaping with open mouth at the jack fruits on a tree, etc. Some of these figures bear the vīrarēkhā. The most probable date of the structure is the 16th century. The structure of the whole maṇṭapa appears to be homogeneous.

The doorway of the navaranga has rosettes and creeper ornamentation in low relief with small Saiva dvārapālas on the jambs and Navaranga Doorway.

Gajalakshmī on the lintel. Outside the jambs are bands of Yakshas.

The navaranga is a hall with four square pillars which have sixteen-sided shafts and cubical mouldings. On these latter are carved various images like those of Vīrabhadra, rishis, Mārkandēya, Śiva in various forms, Vyāghrapāda, Kōda-

ndarāma, dancing Gaņēśa, Sūryanārāyaṇa, etc. The central ceiling (which has been raised in Mr. Arcot Srinivasachar's days) retains the original carved flat stone with Umāmahēśvara surrounded by the Dikpālas. In the navaraṅga are placed Gaṇapati, Vīrabhadra, Śaiva dvārapālas, Nāga images of recent days, and Shaṇmukha riding upon a fine peacock about 5' high. The last is a fine piece of sculpture for the Vijayanagar days.

The sukhanāsi doorway is an ornate piece typical of Vijayanagar sculpture and has a linga and bull on the lintel. The sukhanāsi Sukhanasi and Garbhagriha. which is about 12'×10' is interesting because it has two pierced windows. Another bull is kept here. In the sanctum on a low round pedestal is worshipped the large linga of Sōmēśvara.

The mahādvāra and its ceiling are interesting pieces of Vijayanagar workmanship. (Pl. XIII).

The ugly gate may be removed. The Ancient Monuments board may be shifted to a less conspicuous place. The cracked lintel beam of the mahādvāra may be examined by the Executive Engineer. The tower and its sikhara are to be repaired. The compound is to be cleared of all trees, including the newly planted cocoanut trees. The parapet wall may be raised sufficiently high to be protective. The additional land at the back of the temple is to be walled off with slabs, etc., the houses in the area being acquired, if need be. The thick whitewash is to be removed in due course from all the sculptures.

The temple has no funds of its own and these may be provided from the Muzrai funds.

# KŌLĀRAMMA TEMPLE.

A detailed examination of the numerous inscriptions in the Köläramma temple and of the structural evidence available leads to the following conclusions:—

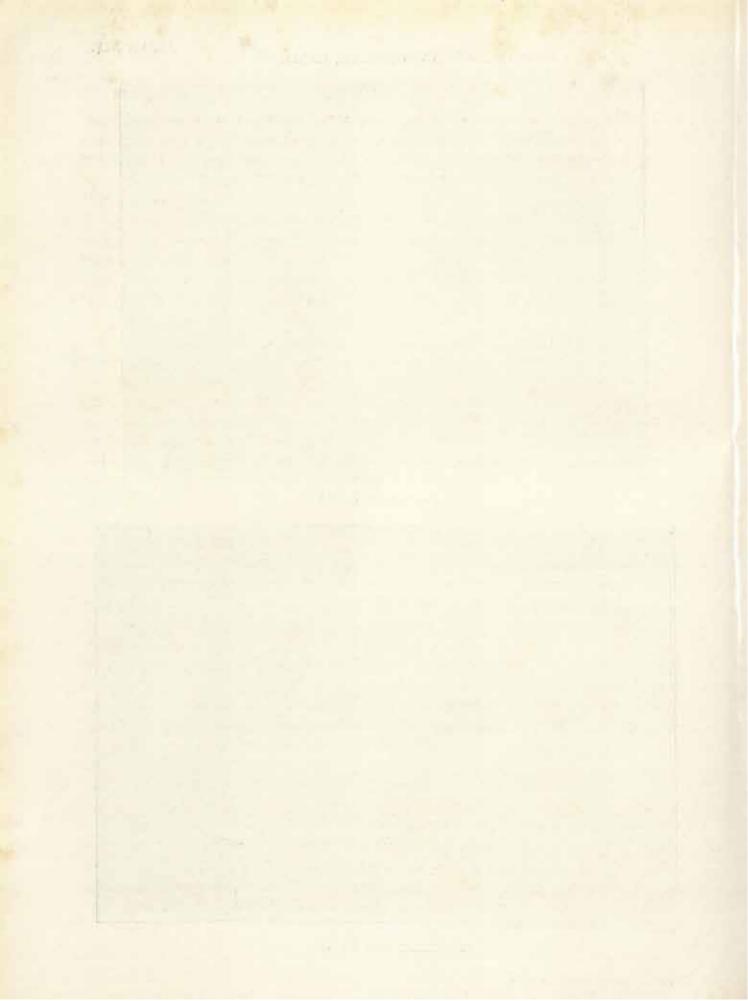
After Rājarāja Chōļa the Great conquered Gangavāḍi in his 22nd year, he either built the southern part of the temple or at least made a grant of the village of Areyūr (or Arehaḷḷi, 2 miles away?) for the maintenance of the gods. This structure consists of a large garbhagriha facing north and housing colossal stucco figures of the Saptamātrikās of whom Chāmuṇḍā or Mahishāsuramardinī alone faces east, treading under her feet a large figure of a fallen Rākshasa. To her left is a small stucco Gaṇapati, while to the right of the group facing west is a god



1. SOUTH VIEW (p. 42).



2. INTERIOR VIEW (p. 43).



holding a dagger and a deer in his back hands, the front hands being broken. This room has four round pillars of granite with sixteen-fluted shafts, the inverted bell moulding and a round wheel-shaped moulding and beaded hangings.

The sukhanāsi or front room to the north is exactly similar, though less wide with similar pillars. It contains a large naked stone relievo of Kapāla Bhairavī said to be the goddess of scorpions. This shrine has no vimāna. Its outer wall is ornamented with three plainish cornices, one of which is octagonal, and square pilasters with beaded hangings in low relief. On the east the sanctum has a pierced window with Śiva and Pārvatī dancing, holding each a dagger and a bowl. The eaves have a row of lion-headed kīrtimukhas with a frieze of dancing Yakshas below it.\*

To the north of the shrine appears to have been added slightly later, perhaps before the 35th (?) year of Rājēndra Chōla, another small shrine with a smaller garbhagriha and a navaranga of four characterless octagonal pillars with a door to the north and one to the south. One of these bears a Tamil inscription not previously read. In this north shrine were installed the stone images of another set of Saptamātrikās facing east with Chāmundā facing south and an image of Siva facing north. These images appear to be of dark, perhaps trap stone and are made along with their toranas of one stone each. The image of Köläramma is that of Mahishāsuramardinī treading on a demon. (Pl. XVIII, 3). It is about 4' high and has flames darting from its head with an unsculptured torana around. She wears a jewelled diadem with hangings, a cobra, etc. In the navaranga of this shrine are placed a seated Kapāla Bhairava image of naked Siva, about 3' high, and standing Bhairavī. In a niche is kept a small image of a devotee, shown as that of a Chōla king as at Nandi. It is a late Vijayanagar period image of a Srīvaishnava saint or bhakta. The outer wall of this shrine is almost similar to the other one except that a frieze of lions runs above the cornice and a large shortish boat-shaped vimana stands over the centre. It is possible that it is of stone, though covered over with mortar in later times.

These two shrines were given endowments with the permission of Rājēndra by Vīrapāṇdya who claims to have conquered Raṭṭapāḍi and set up a pillar of victory at Kalyāṇi. Jākiyabbe, the daughter of Tribhuvanaiyya, got the east portion of the inner verandah put up with pillars in imitation of the ones in the south sanctum. An officer, by name Mādhava, appears to have built the verandah with sixteen-sided pillars opposite to the second shrine and also the Balipīṭha. About the same time the maṇṭapa in front of the inner mahādvāra was built. Some of the pillars here bear the name of Vikramachōļa and the titles Sāmantakēsari and Vīra Bhīma and are similar to the ones in the south sanctum, though larger in size.

Cp. Binnamangala: Muktināthēśvara Temple.

The verandah of the inner prākāra was probably constructed by (?) Dimpaṇa Oḍeyar who appears to have made a large grant to the temple in the time of Harihara II. It is possible that the outer mahādvāra was set up in the days of Achyutarāya, an inscription of whose time is found on the north wall of the north shrine.

Some of the viragals excavated in the compound of the temple appear to be Ganga in character. It is quite possible that the shrines actually hail from the Ganga days.

## KURUDUMALE.

## SOMESVARA TEMPLE.

## (Pl. XV.)

Detailed notes on the Kurudumale temples have been published in the Annual Report of the department for 1930. Here are mentioned the relievo sculptures on the cubical mouldings of the pillars in the porch and of the pilasters in the sukhanāsi of the Sōmēśvara temple. (Pl. XVI, 1).

Porch.-Commencing from the east and moving clockwise :-

# East pillar (Pl. XVI, 2).

#### East face-

- 1. Umā and Mahēśvara with Nandi.
- Girijākalyāņa.
- 3. Umāmahēśvara with Sūrya between them.

#### South face-

- 4. Jalandharasamhāri.
- Andhakāsurasamhāri.
- Gajāsuramardana.

#### West face-

- 7. Lingödbhavaműrti.
- 8. Harihara standing.
- 9. Ekapādamūrti (Šiva with his consorts all standing on one leg.)

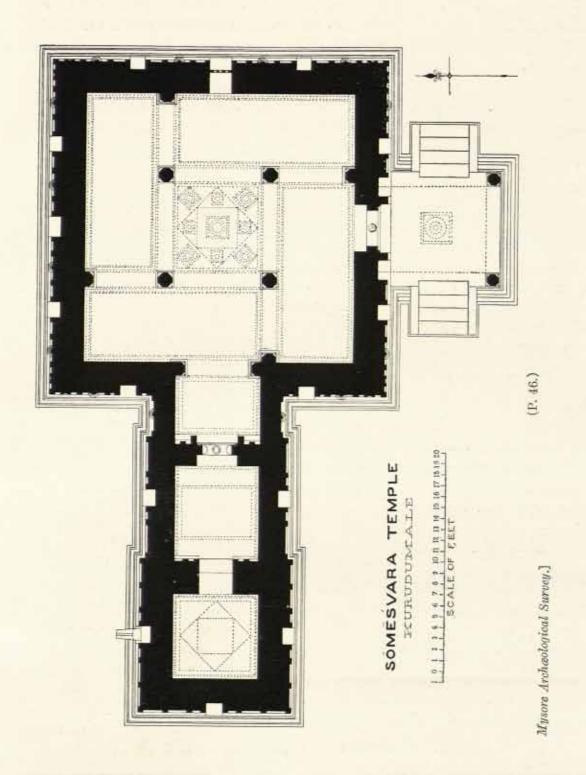
#### North face-

- Umā and Mahēśvara attended by Vishņu.
- 11. Šiva and Pārvatī making love.
- 12. Bhairava.

# West pillar.

# East face-

13. Umā and Mahēśvara standing.





- 14. Ardhanārīšvara.
- 15. Umā-Mahēśvara in sukhāsana.

## South face-

- 16. Siva with bow and arrow.
- 17. Dakshiņāmūrti in sukhāsana.
- 18. Šiva seated in yogasana.

### West face-

- 19. Linga with human faces.
- 20. Harihara,
- 21. Ekapādamūrti.

### North face-

- 22. Bhairava.
- 23. Siva manifesting to Arjuna.
- 24. Sadāśiva in sukhāsana.

## Navaranga.

# South-east pillar.

## East face-

- 25. Yaksha (Kubera?)
- 26. A king worshipping a linga.
- 27. Mārkandēya.

## South face-

- 28. Lion slaying elephant.
- 29. Krishna in butter dance.
- 30. Umāmahēśa in sukhāsana.

## West face-

- 31. Kaundinya Rishi.
- 32. Cow milking over linga and licking it.
- 33. Mahishāsuramardinī (as in the window at Nandi with lion in the back ground).

# North face-

- 34. Lion.
- 35. Queen worshipping linga.
- 36. Śivalinga kicking away Yama to protect Mārkandēya.

# South-west pillar.

## East face-

- 37. Boy dancing with snake across his shoulder.
- 38. Bhairava.
- 39. Siva with Umā and Gangā.

### South face-

- 40. Yaksha.
- 41. Woman dancing and man drumming.
- 42. Two Kāpālikās dancing.

### West face-

- 43. Nandi.
- 44. Two devotees.
- 45. A Yōgi.

## North face-

- 46. Lady dancing-unfinished.
- 47. Lady dancing, with two hands only, one of which holds spiral weapon.
- 48. Two-handed male and female human beings dancing.

## North-west pillar.

#### East face-

- 49. Yaksha blowing conch.
- 50. Woman bringing milk to Siva.
- 51. Rishi riding on a tiger.

### South face-

- 52. Lion killing elephant.
- 53. Durgā treading on Rākshasī.
- 54. A musical group of three persons with four legs (a female in the middle with tala and a man with damaru on each side.)

## West face-

- 55. Two men wrestling.
- A rishi seated.
- 57. Man holding axe, and dancing.

## North face--

- 58. Sugrīva and Hanumān in conference.
- 59. Vāli and Sugrīva fighting.
- 60. Man on horseback.

# North-east pillar.

Abefred the first tipe of the

#### East face-

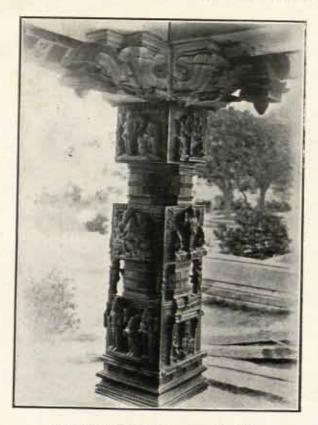
- 61. Yaksha dancing.
- 62. Two men dancing.
- 63. A lady dancing.

## South face-

- 64. A seated rishi.
- 65. Gaņēśa dancing.
- 66. Dakshiņāmūrti.



1. VIEW FROM SOUTH-EAST (p. 46).



2. PILLAR OF THE PORCH (p. 46).



3. DAKSHINAMURTI (p. 49).



## West face-

- 67. Yögi seated.
- 69. Vāli and Sugrīva fighting.
- 69. Two-handed Siva on elephant.

## North face-

- 70. Elephant.
- 71. A nobleman devotee.
- 72. Devotee seated doing japa.

## The sukhanasi pilasters have:

- 73. Manmatha.
- 74. Kannappa Nayanār.
- 75. Kannappa Nayanār.
- 76. Chief on horse back.
- 77. Dancing group.
- 78. Yaksha.
- 79. Rider on elephant.
- 80. Wheeling acrobats, etc.

One of the most interesting figures in the navaranga is that of Dakshinamurti, (Pl. XVI, 3).

The ugly granite slabs put into the outer niches should be removed. The yard should be levelled and kept clean and free from debris.

#### AVANI.

# RĀMĒŚVARA TEMPLE.

General Description. greater detail. The large group of these ancient temples is generally known by the name of Rāmēśvara and stands at the south-west corner of the hill. Within a courtyard which has a gate to the south and one to the east stand about a dozen different buildings in all, of which ten are dedicated to the worship of different deities like Siva, Pārvatī and Subramhanya. The Siva group stands peculiarly placed; in the centre is a temple of Pārvatī and to its west in a line from south to north stand the Lakshmanēšvara, Rāmēšvara and Bharatēšvara shrines; to the east in a line stand the Satrughnēšvara and Anjanēšvara shrines and two smaller shrines of Sugrīvēšvara and Angadēšvara. Near these latter is a large mānastambha.

Local mythology attributes the consecration of these deities to the days of Śrī

Rāma and his brothers. But the oldest inscriptions,
one of which is found on the door jamb of the Bharatěśvara shrine and the basement cornice of the Śatrugh-

nēšvara shrine, mentions a Ganga king with the title Prithivī Ganga. This indicates that the temples go back to the late Ganga times. At the same time on the cornices of the Śatrughnēśvara and Lakshmanēśvara shrines and on the mānastambha, Kannaḍa inscriptions of Vīra Nolamba, Dēvabbarasi, etc., are found and from another inscription on a pillar outside the southern gateway we learn that this queen got constructed a lake called Dēvabbesamudra and a Vishņu shrine at Horavangala which may be Betmangala where the Vishņu shrine has to be examined for Nolamba traces.

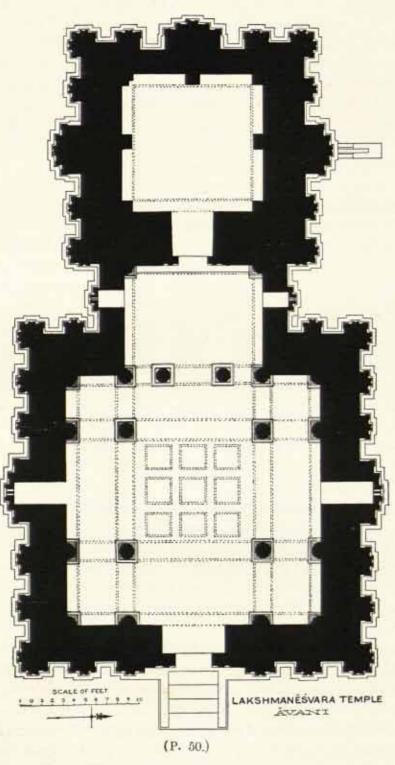
The record states also that at Āvaṇi or Āvaṇya she got constructed a temple for the prosperity of her second son under the name Nolamba Nārāyaṇēśvara. We are not sure whether this liṅga was the huge ancient looking Lakshmaṇēśvara liṅga or the more central Rāmēśvara liṅga or the whole group of liṅgas in the place. On the wall of the Lakshmaṇēśvara temple there is a relievo image with an inscription of the famous religious teacher of the name Tribhuvanakarta, a Śaiva Brahman who is said to have had tapōrājya in the place for a long period of time. A little later the Chōlas occupied the country and Kulōttuṅga left a long record on the cornice of the Rāmēśvara temple.

The character of the pillar of the Rāmēśvara navaranga and of its cornices, etc., raises a little doubt whether the Rāmēśvara shrine and that of Sītā-Pārvatī belong to the Nolamba period. It is just possible that they might have been constructed, or at least renovated, with old materials in the Chōla days or even in the days of Iļavanji Vāsudēvarāya. The temple of Kāmākshī, however, has so many boars and daggers on its walls that it may be attributed, at least the portion above the basement, to the Vijayanagar days. Of the mahādvāras the south one is not later than Chōla days while the one on the east belongs to the 13th or 14th century. Thus it is seen that the most important of the temples at Āvaṇi belong to about the 9th century.

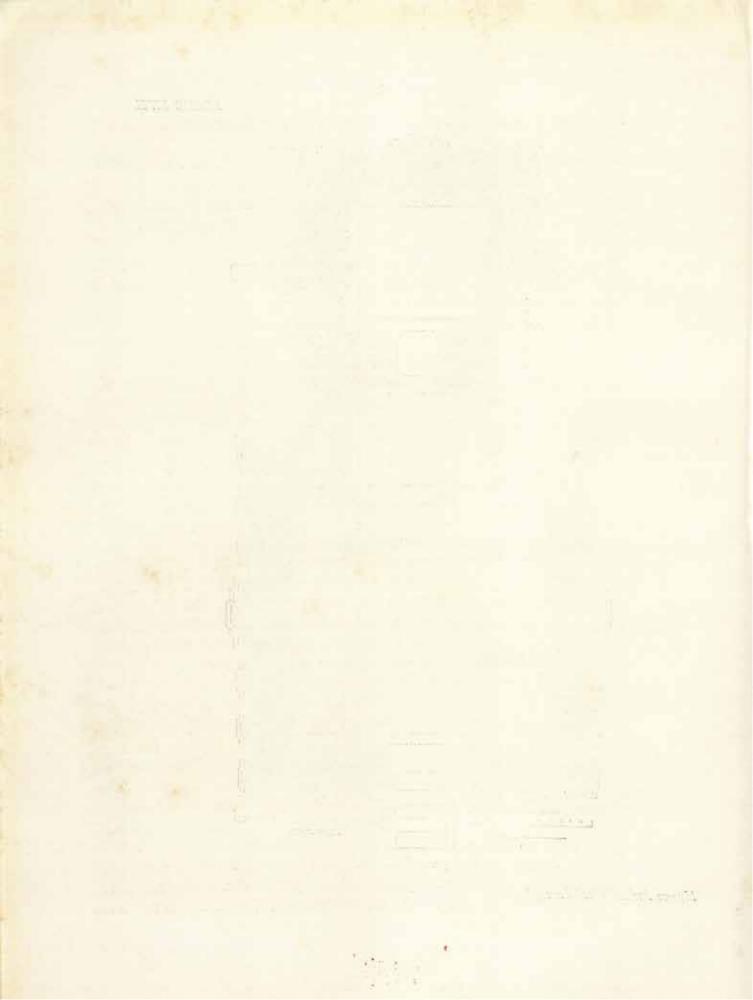
The Lakshmanësvara shrine is the most ornate in the compound. (Pl. XVII) its stone walls rise on a basement of five deeply carved Lakshmanesvara Shrine cornices, one of which is ornamented with a row of small horse-shoe arches and another bears a frieze of elephants, lions, yālis and makara heads in active poses reminding us of the work of the Bāṇa and Rāshṭrakūṭa days. The upper portion of the wall is relieved by a series of right-angled pilasters, the canopies of which are ruined and have disappeared, being substituted by a brick structure (Pl. XVIII). Under and near these pilasters are a number of carved images, among which may be noticed a dvārapāla, Yakshas.

<sup>1.</sup> E. C. X. Kolar District, Mulbagal No. 38.

# PLATE XVII.



Mysore Archæological Survey.]



images of Šiva, Bhairava, Bhairavī, Vishņu, Gaņēša, Durgā, Tribhuvanakartar (a figure seated in yōgāsana with a bag or jōlige hanging from the left side). Below the last is a sōmasātra of Lakshmaņēšvara with the head of a makara from whose open month flies forth the image of Sūrya. Other figures are Mahishāsuramardinī (in pierced window) spearing an anthropoid buffalo, Sūrya, dancing Yakshas (in pierced window), and Naṭarāja. The door steps have no porch but are flanked by two yāļi relievos.

The navaranga has four pillars of the indented square type with two cubical mouldings and a wheel-shaped moulding. These pillars bear relievo groups of finely designed figures.

The sukhanāsi is open but is entered between two round pillars with pot and wheel-shaped mouldings. The navaranga ceiling has a well executed surface on which Umā and Mahēśvara are seated surrounded by the eight Dikpālakās. The Lakshmaņēśvara linga is a very large one on a proportionate pedestal and is the largest in the place. The brick tower is a late Vijayanagar construction.

The Satrughnesvara shrine is of nearly the same size and shape as that of Lakshmanesvara but its basement has three cornices only Satrughnesvara Shrine. one of which is rounded and another has rows of poorly carved lions. Its doorway is of dark trap stone and ornamented with bands of wavy and scrolly creepers and squarish rosettes. On the lintel is a Gajalakshmi group, while on the sill between two Yakshas and flanked by kalasas, etc., is a burning lamp. The upper wall of brick and the tower are all modern. The navaranga is similar to that of Lakshmanesvara shrine except that its chief pillars have sixteen-sided fluted shafts with sculptured floral hangings, though the wall pilasters have the pattern of the Lakshmanesvara navaranga pillars.

The Anjaneśvara shrine is closely like the Satrughneśvara shrine except that in its basement cornice elephants are more prominent than horned lions and yalis, and horses also appear.

Its navaranga has only the shape of an ardhamantapa with the ceiling of nine padmas only. Its northern pierced screen has two finely shaped lady dancers.

The Sugrivēśvara and Angadēśvara shrines are small, insignificant and recently renovated. The only remarkable things there are the black stone doorways on the jambs of which are bands of ridden lions. It is a curious fact that the mānastambha of the Nolamba times is now found directly opposite to the Sugrivēśvara shrine. It is about 16 feet high and 2 feet in diameter. Its shaft is sixteen-sided and has sculptured floral and beaded hangings with inverted beaker-shaped and wheel-shaped mouldings below the abacus.

The Bharateśvara shrine is smaller and less ornate than that of Satrughneśvara.

Bharatesvara Shrine.

Its pillars resemble the mānastambha; only they are octagonal. Facing the Bharateśvara linga on the outside is a mantapa of four similar pillars sheltering a black stone bull.

7\*

The Rāmēšvara shrine has plainish cornices which are made up for by a row of kīrtimukhas and lions on the eaves and parapets. The walls have on their pilasters canopies with fine Dravidian towers of the boat-shaped kind. This building has no pierced windows and in the north-west corner is an obscene relievo group. The Rāmēšvara doorway is rather plain. Its navaranga pillars are of the mānastambha design and its sculptured ceiling which is said to have had nine padmas only has now been substituted with a skylight tower. In this navaranga are now kept a Chandikēša and a Saptamātrikā group. The Rāmēšvara linga is of dark stone is smaller than the Lakshmanēšvara linga and is inclined to the north as the foundation

The Pārvatī shrine faces south and has a garbhagriha, a navaranga and an entrance porch of one ankana. Its plan and other features are different from those of the other shrines now described except that its turreted wall niches are very similar to

has sunk. There is reason to think that the roof was repaired in the 13th century.

those of Rāmēśvara as also the lion frieze above the cornice. It is probable that this shrine was constructed in the 13th century when the inscriptions of Iļavañji Vāsudēvarāya were carved on its walls and his image was set up in the navaraṅga. It is possible that the walls of the Rāmēśvara navaraṅga with their niches were made at the same time.

The sculptures on the walls of the Pārvatī shrine consisting of the Yakshas, of Siva, ladies in various attitudes, etc., are not of much artistic value. The south porch is a fine structure of the squarish type with shortish sixteen-sided shafts, pendant bud capitals and sculptural cubical mouldings bearing Vaishṇava and Saiva images and also six warriors on horse back three of whom are bearded. These latter include perhaps Vāsudēvarāya and his brothers.

The navaranga pillars are also similar except that the eastern pair have small rearing lions as corner brackets. The sculptures are mostly of the type seen at Kurudumale but are not so fine. In the navaranga are kept three Nandi bulls, a Sūrya image and votive images of Ilavanji Vāsudēvarāya and his brother (Kōdandarāya or Khanderāya?). Vāsudēvarāya wears a long beard, twirled moustaches, a large knot of hair on his head with a diadem in front, rudrākshamālas, a long conventionally rippled dhōti, the vīra-pundra or rēkhā and has his hands folded, holding a rudrākshamāla between them. It is interesting to note the dress of the devotees of the time. The navaranga doorway is also to the west facing that of the Rāmēšvara shrine.

In the sanctum which has no sukhanāsi is worshipped an image of Pārvatī, about 3½ feet high, whose hands are thus disposed: abhaya, padma, padma, dāna. It appears to be a 13th century image with a prabhāvaļi which does not form part of it. In the sanctum is also kept a Sōmāskanda group.



1. LAKSHMANESVARA TEMPLE, AVANI, VIEW FROM NORTH-WEST (p. 50).



2. DURGA, AVANI (p. 53).



3. KOLARAMMA TEMPLE, KOLAR, KOLARAMMA (p. 45).

The Kāmākshī shrine is an imageless shrine with a garbhagriha, a sukhanāsi, an open aṅkaṇa, a navaraṅga and a porch. The only things noticeable here are the pillars which are of the sixteen-sided and cylindrical type. The two pillars in the porch have floral hangings and are round. These and the other pillars are evidently brought from elsewhere and used for this building.

The south mahādvāra is of the type obtaining in Iļavanji Vāsudēvarāya's time and bears an inscription of his. The east mahādvāra is a large one and probably of about the same or somewhat later date. The kalyāṇamaṇṭapa with its pātāļānkaṇa is of the 13th century. The Subramhaṇya temple is of the Vijayanagar period. It has an image of the god with four hands (abhaya, vajra, a bird—peacock, kaṭihasta). He has a consort on each side.

There are two tanks Seshatirtha and Ginditirtha. Near the latter and to the north of the prākāra is a small ruined Durgā shrine about 13' x 7' containing two round and fluted granite pillars of Chola workmanship. The Durga image (Pl. XVIII, 2) inside the shrine is an imposing figure about 41 in height. She sits on a seat and has loose drapery below the waist, the upper portion of the body being naked. Her right leg treads on a demon who has fallen on the ground. Her four hands have the following attributes in order: abhaya, damaru, trisula and kapala. She wears anklets, armlets, rings, bangles, skull-headed kirita, makara-kundalas and necklaces, as also a snake and a garland of skull heads. The slender waist, the high breasts and the fine folds of the drapery arranged splendidly on her stout thighs and the fierce look of her face which is nevertheless finely sculptured render the figure at once beautiful and terrible; and to the features of terror in the figure add the canine teeth of the goddess and the dishevelled hair behind her head. It is a pity that the nose of the goddess has been mutilated. The figure deserves to be preserved in a museum.

South of the prākāra on the inside there is a bas-relief representing of Rāvaṇa lifting the Kailāsa.

The courtyard is badly kept and needs levelling and dressing. The compound wall is damaged at the back of the temple and is to be conservation.

Conservation. Several of the shrines are reported to be leaking and the roofing needs to be examined. This is an ancient and important temple which fully deserves renovation.

#### SERINGAPATAM.

## PLACES OF INTEREST.

The numbers given below refer to those given on the sketch map (Pl. XXIV, 2):—

1. Seringapatam Railway Station.

Just to the north of the Garrison Hospital is a small mosque with a walled court
2. Old Masjid. yard and a gateway. Its hall has wooden pillars of the tapering type. This mosque is said to have been the old Jumma Masjid of Seringapatam used by the Moslems before Tipu built the new Jumma Masjid.

A short distance to the south-west of the Breach is a high and ruined compound wall inside which there is the basement of a now disappeared building which had an inner quadrangle.

Immediately after the siege of Seringapatam Colonel Wellesley (afterwards Duke of Wellington) was stationed here in charge of the British garrison. The hospital of the old garrison was

housed in this area from 1799 for several years.

To the north-west of the island the broad river Kāvērī divides itself into the eastern and western branches. The old defence here

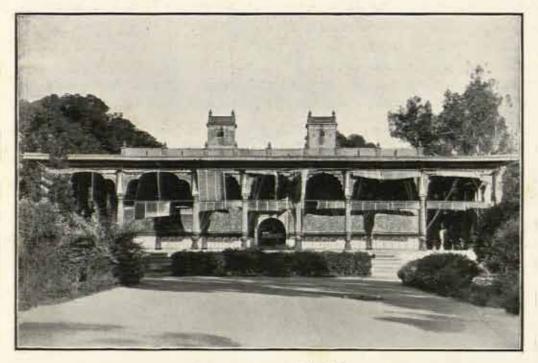
# 4. The Breach and Monument.

eastern and western branches. The old defence here consisted of a stone wall of about 8' high with a brick wall above it more than 10' high. It was poorly supplied with bastions and was mainly in the shape of two rather

straight lines meeting at a corner. At this corner a large bastion had been erected and provided with a heavy battery facing north and west. Outside this wall were a wide moat and another lower Hindu wall which protected it from the enemies' cannon. Hyder and Tipu added to these outer defence works close to the river and put up a third and innermost wall with a rock-cut base and earthen top and a high cavalier overlooking and protecting the north-west battery. Between the second and third walls was a rock-cut moat.

The defenders never expected an attack from this corner, but General Baird had noted, as a prisoner, the weakness of the brick wall and directed the British attack on it. In May 1799 the battery of the Madras army was successful only in making it dangerous for Tipu's soldiers to make use of the north-west battery or even to stay near it; but the battery of the Bombay army firing at a shorter range from the Iśwara temple near the Gautama-kshētra levelled down the outer defences, seriously damaged the outer wall and so battered the brick structure of the second wall that they could easily climb up it. On 4th May, at 1 P.M. the British troops urged on by General Baird and led by Sergeant Graham, clambered up the battered wall and were surprised to find that the few sepoys intended for its defence had moved away some distance. Sergeant Graham, who was the first to climb up, got the flag handed on to him, planted it on the wall and cried out 'Cheers for Lieutenant Graham.' The next second he was shot and fell down. The British troops were surprised to find the inner moat and the earthen inner wall and taking a mere chance of finding a way to cross over divided themselves into two parties one of which went along the south wall until it found a narrow causeway meant for the use of the coolies

## SERINGAPATAM.

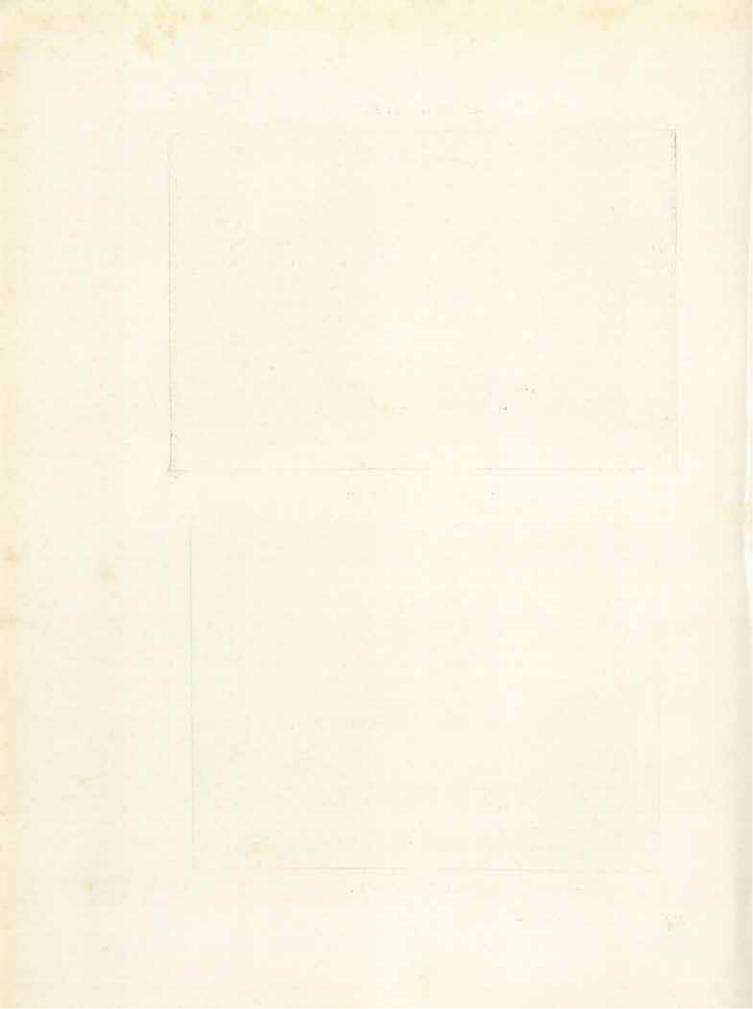


1. DARYA DAULAT (p. 63).



2. JUMMA MASJID (p. 61).

Mysore Archæological Survey.]



repairing the walls. There they crossed over and ran along the inner wall until they found a gateway near which firing was going on. The other party advanced slowly along the north wall and found itself opposed by Tipu and a few of his men. Tipu shot and retreated slowly until he came to the water gate.

From 1799 till 1905 the walls and the breach were left in their original battered condition. At the suggestion of Lord Curzon the Government of Mysore put up a parapet across the breach and set up an obelisk in memory of the British assault and of the British officers who died at the siege of Seringapatam on 4th May 1799. The structure is one of polished stone and is in the form of a square-planned pier surmounted by a tapering obelisk. On the top and around are the cannon balls and the design is fine. On the slabs of the face of the pier are named the officers who fell and the units which fought at the siege of Seringapatam in 1799.

The Delhi gate, about a hundred yards to the east of the breach stands a small

# Delhi Gate and Bridge.

gateway protected by two round bastions which led pedestrians out of the fort by another small gate in the outer defences to a bridge across the river known as the Delhi Bridge. This bridge was pulled down by Tipu

Sultan just before the fall of Seringapatam. On a bastion near the south end of the bridge are engraved the images of Hanuman and Ganesia showing that the structure was originally a Hindu wall. The absence of cement and the use of dressed stone blocks support this view.

About a hundred and fifty yards to the east of the Delhi Gate there is a large oblong bastion in the fortwall on the top of which was formerly placed a heavy battery called Sultan Bateri.

Under it is a dungeon hidden from the view of the passers-

by. It is about 100' × 40' and has got a low vaulted brick roof. Around the walls are stone slabs, the holes of which were meant to receive the chains of prisoners. It is said that many English prisoners were confined here under the everwatchful guard of the sepoys of the battery (Pl. XXII, 3). It has been stated, perhaps wrongly, that Col. Bailey was kept here for some time. During the siege of Seringapatam one of the cannons rolled back, pierced the ceiling and fell into the vault. It is lying there still. It is more than 10' long and its mouth is 6" wide.

Just to its west between the battery and the outer wall has now been constructed the new pump house called 'Jaya-Chāmarāja Water Works' for supplying water to Seringapatam.

The Jibi gate is a small gate in the fortwall leading from the temple area to the river. Just outside it is a small shrine of Hanuman which perhaps stands there from the pre-Hyder times.

The Ranganatha temple is one of the largest temples in the State and is of great local importance (Pl. XXI, 1). Its god has given the

8. Ranganatha Temple. town his name. The temple is approached by a large gateway with a huge brick tower. It appears to have been constructed in three or four different stages.

The inscription on the south basement cornice of the sanctum states that the Hoysala King Ballāla II gave certain grants to the priests and Brahmans of Tiruva-Raṅga-Nārāyaṇa-Chaturvēdi-Maṅgalam. This establishes the fact that the innermost part of the temple was a Hoysala construction of which the large garbhagriha, the sukhanāsi and more than a score of large granite pillars bearing the round and star-shaped Hoysala forms remain. The garbhagriha wall has a basement of five cornices which are comparatively plain. The upper portions of the walls which are now hidden in the darkness of the kattale-pradakshina are adorned with pilasters and fine towered canopies under some of which are sculptures; in one place, a kalaša, chakra, šaṅkha and padma are depicted in a band.

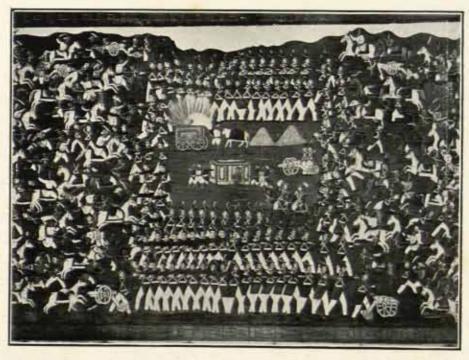
Inside the garbhagriha is a colossal image of Vishņu reclining on the huge coils of the great snake Ananta who lifts up his seven-headed hood to shade his master's head. The snake is shown with scales, etc., and is very realistic. The reclining image shows the god supporting his head on his right hand, while his left hand is stretched over the body and holds nothing. The figure wears a tall kirīṭa and all manner of ornaments down to the toe-ring; but it has no lotus creeper rising from the navel. Near his legs is the image of the goddess Kāvērī made of a different stone and at his feet stands the sage Gautama. The image is so large that a full view of it cannot be obtained from the sukhanāsi or the navaranga beyond which visitors are not allowed to enter. The ceilings of the sukhanāsi and the garbhagriha are well designed shallow domes with padmas in the centre. The present navaranga is a structure mostly made up of round bell-shapped pillars and two pillars of the eight-pointed star shape with vertical scroll bands. From this navaranga proceeds the kattale-pradakshina or dark circumambulatory passage. The ceilings are almost plain.

Guarding the navaranga doorway are two colossal dvārapālas and in front of them is a large pillared courtyard with an opening around the dhvaja-stambha and a pradakshina on the west side. Most of the pillars in this yard are of unmistakable Hoysala shapes some of them being round, indented square-shaped, star-shaped, flower-shaped, cylinder-shaped, etc., all of them having parts corresponding to the bell, pot, wheel and umbrella mouldings characteristic of Hoysala work. The rather plain ceilings and beams and the inscriptions in the south part of the pradakshina show that this portion has been a later construction for which the old Hoysala materials have been freely used. It may be inferred from a study of the inscriptions that the navaranga was constructed after the time of Dēvarāya and before

#### DARYA DAULAT, SERINGAPATAM.

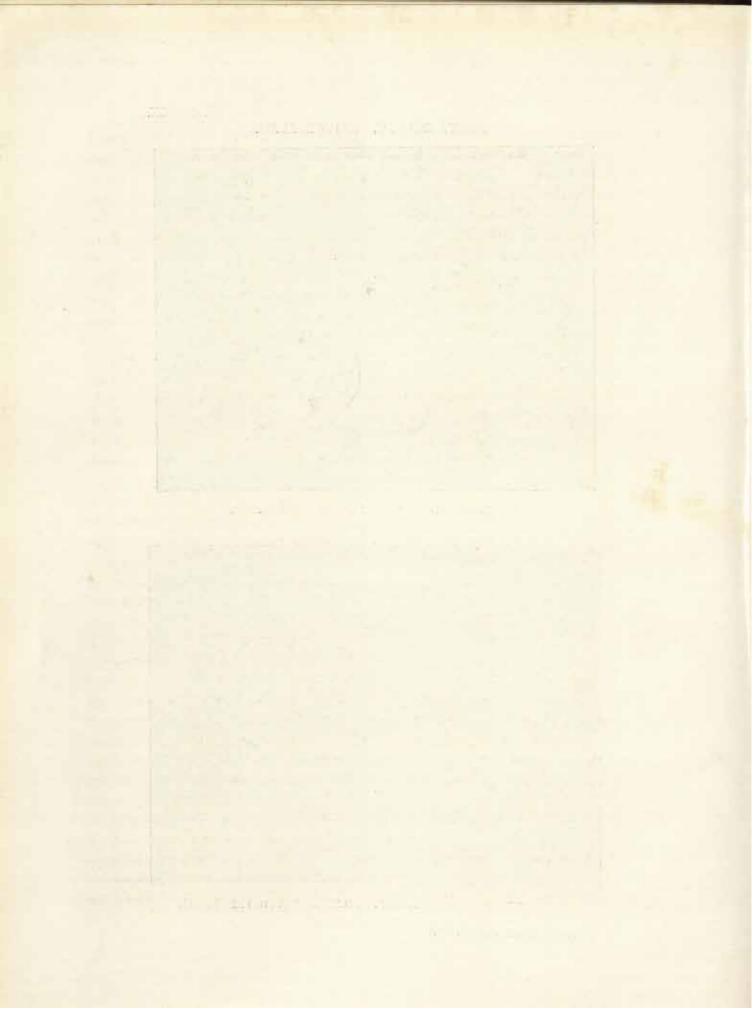


1. HYDER AND TIPU WITH THEIR ARMY (p. 63).



2. BATTLE OF POLLILORE: COL. BAILIE IS SURROUNDED (p. 63).

Mysore Archæological Survey.]



Kṛishṇarāya. The Mysore Gazetteer says that a Daṇṇāyaka by name Timmaṇṇa Hebbār collected the materials of a large number of Jain Bastis from Kaļastavāḍi on the Mysore road and enlarged the Raṅganātha temple. Either this has happened or the materials of an old Hoysaļa maṇṭapa have been utilised in the construction of the pillared court. At the four corners of this court there are shrines. On the south-east are Manavāļamahāmuni and the Śrīvaishṇava Āļvārs. On the south are Rājamannār Kṛishṇa—a beautiful group—and Rāma. On the south-west are Narasimha and Sudarśana. On the west is Gōpālakṛishṇa, a beautiful Hoysaļa image, resembling that at Sōmanāthapur and elsewhere. On the north-west is a shrine of Lakshmī as Ranganāyakī. The image is a fine one though of Vijayanagar workmanship. On the north-east are shrines housing another Rāma group, Rāmānuja, Dēšika, etc. Inside the gateway of the open yard stand shrines for large images of Hanumān and Garuḍa against the east wall. Near this are four pillars of the Vijayanagar type bearing the 24 forms of Vishṇu with labels.

To the east of the pillared court is a large mukhamantapa of late Vijayanagar construction. Here and there Hoysala pillars have been used. In the centre of this mantapa and piercing through its roof stands a large monolithic Garudagamba. Some of the pillars to its west are of fine design. The eaves on either side of the Garudagamba show that the former mukhamantapa ended here. The tall pillared part of the pātāļānkaņa to its east is said to have been constructed by Hyder Ali. The outer yard of the temple is protected by a high prakara wall made of granite blocks. There appears to have been a pillared verandah on its inside but it has now disappeared. The Hydernama mentions that in 1774 A.D. the temple caught fire1; but it is not known which part was destroyed. Outside the north wall of the mukhamantapa stands a brindavana whose top is finely designed and decorated with sculptures of dancing Krishna, Ranganatha, Vēnugopāla and Janardana. Inside the mahadvara are four stone elephants of good workmanship. The large mahādvāra and gopura are in the Vijayanagar style, the stone part of the mahādvāra having numerous pilasters and turreted niches. The göpura is large and is a land-mark for many miles around. It is said that here Krishnarāja Vodeyar III was hidden and protected during the days of the battle of Seringapatam. The garbhagriha tower is also of Vijayanagar workmanship, and is finely designed.

To the north-east of the temple, outside, there is a pond and near it an inscription of 1800 A.D.

About fifty yards to the south-east of the Ranganātha temple is pointed out the place where the palace of the old Hindu rulers of Seringapatam is said to have stood. It appears to have faced northward and in it was born the young prince who was installed as the Rāja of Mysore in 1799. In recent years the Government of

Mysore got a small pavilion erected here to commemorate the birth-place of the grandfather of the present Mahārāja.

About a hundred yards to the south of the Ranganātha temple on the other 10. Swinging Arch.

side of the station road stands a masonry arch about a hundred feet in span and has been standing for close upon five generations. When visitors stand on its key-stone and jerk, the arch swings to the extent of about 2 or 3 inches. It is a great attraction to juvenile visitors. Tradition says that it was designed and constructed for Tipu Sultan by a French engineer by name De Haviland as a sample of what the latter proposed to do by way of a single arch bridge for the Kāvērī river. The story goes that De Haviland was executed by Tipu during his Bellary campaign. But in reality the engineer was in British service and designed the new Government House at Mysore about the year 1807-8. It must have been during this period that the arch was constructed.

#### 11. Coronation Building.

The Narasimha temple is a very large and partly ruined structure which has

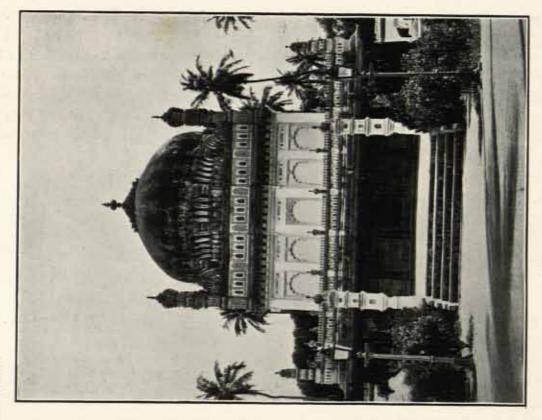
## 12. Narasimha Temple.

recently been repaired and put out of danger. It consists of a large original garbhagriha in the midst of which is a platform with four pillars. On it is installed a beautiful image of Lakshminarasimha whose beauty of figure,

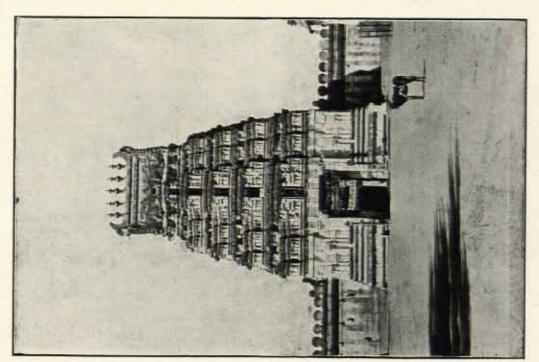
exquisite ornamentation and workmanship and fine jewelled and serpentine tōraṇas bearing the ten avatāras declare it to be definitely a Hoysala image. Wherefrom this image was obtained and whether it was originally in the neighbourhood, it is not possible to state. But when Kanṭhīrava-Narasarāja, the valiant Mysore ruler found it, he appears to have got a temple constructed with the garbhagriha, an oblong broadish sukhanāsi and a many pillared navaraṅga hall. The latter had an extension on the north in which the image of the king was installed. (Pl. XXII, 1.) This image which is 3½ high is a portrait statue of fine workmanship and great sculptural value. It shows the prince wearing a long coat, kammarband, etc., like a Mogul with long hair dressed in the old Hindu fashion. He wears moustaches with side-whiskers and stands with hands joined reverentially. The straight nose, the largish eyes and the prognathic face are no doubt due to the conventions of the sculptor. But the figure is realistic and is a great example of South Indian portrait sculpture in the 17th century.

The original temple appears to have had an open pradakshina, the basement having four cornices with a frieze of retrospectant lions. In later times this appears to have been converted into a dark or *kattale* pradakshina and a pātāļānkana with

<sup>&</sup>lt;sup>1</sup> This arch collapsed suddenly on 2nd July 1936. The cause of the collapse is being investigated by the Public Works Department.

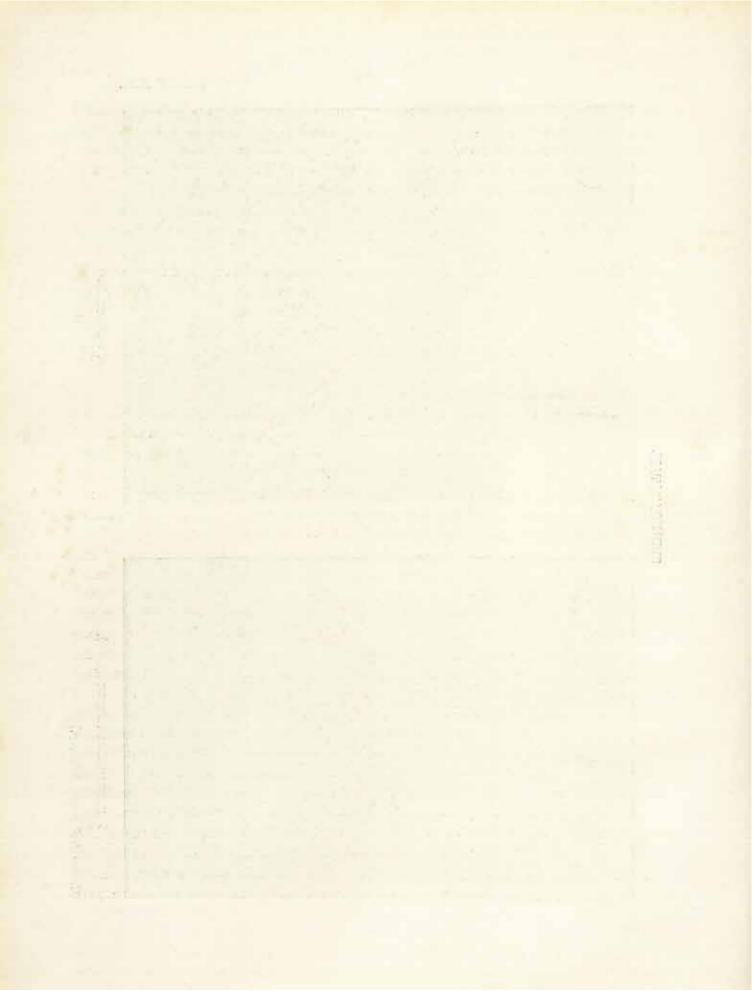


2. GUMBUZ (p. 65).



1. BANGANATHA TEMPLE (p. 56).

Mysore Archaelogical Survey.]



a covered prākāra added to the temple. At the four corners of this prākāra, cells and shrines were erected for the Ālvārs, Āṇḍāļ, Lakshmī (a fine image, though of the late Vijayanagar type), Bālakṛishṇa on fours, Rāmānuja and Dēśika. This might have all been done in the days of Doḍḍadēvarāja or Chikkadēvarāja. At a still later date a large outer mukhamaṇṭapa was added to the mahādvāra and an outer prākāra with inside verandahs and a gōpura were constructed making the temple a huge one. This outer prākāra is now mostly ruined. The rest of the temple is intact.

Conservation.—Along with the image of Kanthīrava Narasarāja, the Narasimha image also should be protected. The temple is leaking in the north part of the kattale pradakshina, the north part of the Lakshmī shrine, etc., and plants are growing here and there on the outer walls. These should be looked into. The outer courtyard is in a neglected condition. This should be levelled and kept neat and clean.

#### 13. Memorial Hall.

About a hundred and fifty yards east of the Ranganatha temple are now to be seen a mound and the ruined walls of what was once a magnificent palace inhabited by Tipu. It was dismantled about 1807 or 1809 (?) at the orders of Col. Wellesley and very probably its wooden pillars were utilised for the Maharaja's palace in Mysore. Originally the palace faced west and appears to have had an open pillared court in front like the Bangalore Palace and the Darya-Daulat.

About a hundred yards to the north of Tipu's Palace through a breach in the wall where originally appears to have stood a small gate
15. Bathing Ghat. way we cross the moat by a modern bridge and come to the Bathing Ghat constructed by the Mysore Government about a generation ago for the convenience of the public (Pl. XXII, 2). On either side of the steps leading to the river there are several small mantapas under the spreading trees. Some distance to the west are seen the arches of the railway bridge.

To the north-east of the Palace Zenana enclosure stands an old temple of

## 16. Gangadharesvara Temple.

Gangadharesvara. The main shrine which faces east and the chief mahadvara which faces south are both finely ornamented granite structures of about the days of Krishnaraya of Vijayanagar. The walls are ornamented

with cornices and turreted pilasters and niches, and the eaves have pendant drops. A number of stone images are kept in the temple most of which belong to the middle or late Vijayanagar period. The temple has a large prākāra with a verandah and to its south-west is a manṭapa with a number of niches containing a large number of lingas and images of the Saiva saints. Most of these appear to date

from the days of the Dalvoys of Mysore. In one of the cells is now kept a copper image of Dakshiṇāmūrti (chinmudrā, rudrākshamāla, vīṇa and pustaka), which is said to be of solid copper and bears an inscription stating that it was a gift of Dalvoy Nañjarāj. The mahādvāra has tall doorways with finely carved scroll friezes rising above female attendants standing on yālis. The pillars of the mahādvāra have their massiveness relieved by indentations of the corners and a well designed series of turrets rising in several tiers. The design of the pillars is different from that seen elsewhere, though it somewhat reminds us of that met with in the Sōmēśvara temple at Kōlār. The bracket or bōdige of the west pillar is cracked and must be examined by the Engineers.

To the north east of the Gangadhara temple the fort wall is pierced by a low arched gateway known as the water gate since the palace people and the inhabitants of the northern part of the town used it as the best approach to the river. It was formerly thought that Tipu was caught inside this gateway between two sections of the British and was killed. A tablet has been put up by the Mysore Government; but this is a mistake. He really died about a hundred yards further east.

About fifty yards to the east of the water gate, inside the second fort line, is said to have stood another gateway which led through the inner earthen wall which Tipu had got constructed inside the second line. On the 4th of May 1799, pushed back by the storming troops Tipu moved along the second wall

and descending from it near the water gate tried to enter the town through this second gate. It is said that he found the gate closed and the Killedar unwilling to open it. Meanwhile the British troops who had crossed over to the third wall came along, descended into the town and entered this gate from the inside. Tipu was thus caught in the gateway between the two advancing sections of the British forces and fell down wounded. The storming troops not knowing that Tipu was here entered the gate and rushed towards the palace. An English soldier later on narrated how he found here an unconscious Mysorean Sardar wearing golden belt and shot him in the temple when that person tried to defend it with his sword. It has been thought that Tipu met with his death thus.

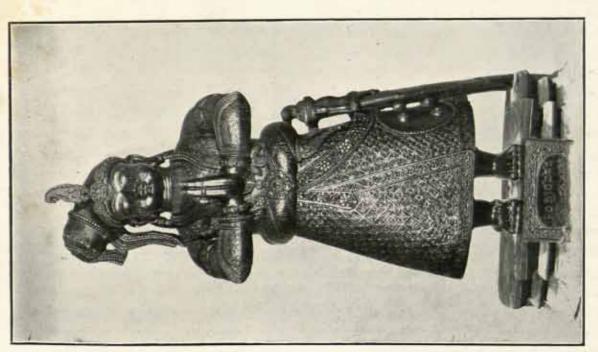
When the British officers tried to trace the body of Tipu, his dying private secretary pointed to the place where his master lay under a heap of the dead. Tipu's body was easily identified since his face had not been disfigured and since he had worn a well-known talisman. The body was yet warm and was removed to the palace for the night. The erection of a suitable monument at this place may be considered. It is found that the inner fortification was razed to the ground by Col. Wellesley about 1807 and a row of tamarind trees planted (after the Vellore mutiny).



2. BATHING GHAT (p. 59).

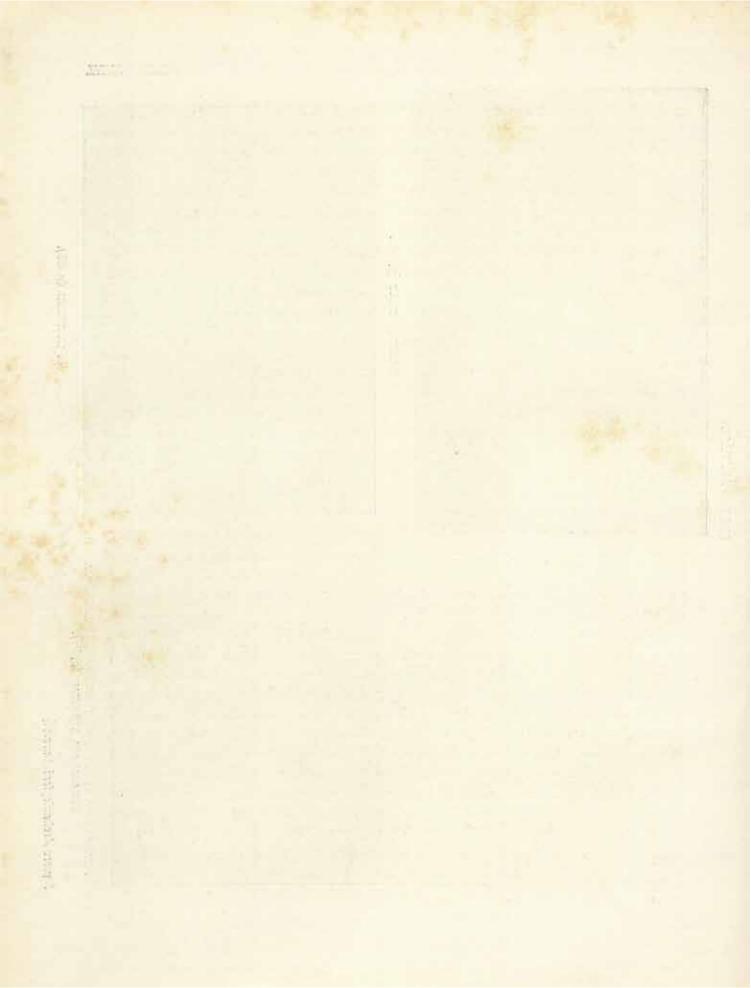


3, DUNGEON (p. 55).



 NARASIMHA TEMPLE, SERINGAPATAM, KANTHIRAVA NARASARAJA VODEYAR (p. 58).

Mysore Archaelogical Survey.]



At the north-east corner of the fort there is a large structure with a battery on its top and in its hollow is a low vaulted cellar about

Inman's Dungeon. 45' × 32' which resembles Bailey's dungeon, but is smaller.
 It is said to have been discovered in 1895 by Mr. Thos.

Inman, an Engineer. It is said that prisoners used to be confined here also and among them was a notorious Mahratta free booter, Dhoṇḍia Vāg, who escaped on the day of the siege and gave considerable trouble in the north of the Mysore State in the days of Pūrṇiah and Wellesley until at last he was captured. Dhoṇḍia had been converted by force to Islam but he appears to have returned to his old faith.

From the battlements above the dungeon a direct view is obtained of the

Wellesley bridge, constructed by Pūrṇiah in honour of 20. Wellesley Bridge. Col. Wellesley, the Commander-in-Chief of Mysore. It is built of rough stone pillars and beams and is slightly arched to the west. Though rude in construction, it has proved its strength against the floods of the Kāvērī river. It was completely submerged in the flood of 1924. It was on this bridge that the plague rebels of Gañjām and elsewhere were stopped in 1899 when the reserve force of Mysore opened fire upon them and shot them. At the north end of this bridge is a pier-like monument bearing a Persian inscription mentioning that it was constructed in 1804.

Close to the eastern or Bangalore gate stood formerly a Hindu temple with a prākāra wall and a verandah running around. It was 21. Jumma Masjid. very probably a structure of the early eighteenth century and was not of great architectural importance. It is said to have been dedicated to Hanumān or Ānjanēva. Near it, in the field, Tipu is

to have been dedicated to Hanuman or Anjaneya. Near it, in the field, Tipu is said to have played in his younger days when his father was yet a rising young officer in the Mysore army. One day a Fakir told the boy that he would some day become very prosperous and directed him to convert the temple into a mosque when he became a great man. When he became King Tipu compelled the Hindus to remove the image from the temple, filled up the groundfloor and on the top of the temple got erected the Jumma Masjid, the hall of which has numerous foil arches and a Mihrab on the west in the form of a small room. On the walls of the hall are found stone inscriptions with quotations from the Quran, etc. One of them gives the date of its construction as corresponding to 1787 A.D. The main points of interest in the mosque are its two great and beautiful minars which combine majesty with grace (pl. XX, 2). Their shafts are ornamented with cornices and floral bands while near the top are two narrow terraces with ornamental parapets. From there a visitor gets a panoramic view of the neighbourhood. At the crown of the minars are large masonry kalasas placed upon flowers and fully ornamented. Above are smaller metallic kalasas of the Hindu type. These minars are things to admire in Seringapatam. A winding flight of more than 20C steps leads to the top of each.

In the middle of the east walls are now to be seen three gates leading towards

Bangalore, formerly known as the Gañjām gates. They are high, arched structures with their upper portions mostly of brick. On either side of each gateway are guard rooms and on the south side of the easternmost of these and provided with a drawbridge, is still to be seen the machanism for manipulating the bridge. It consists of a large wooden wheel, about 8 or 10 feet in diameter, with handles. When this was turned a beam connected with its axle wound up a chain which passed through a ventilator

Opposite to the outer gate are the ruins of a large vaulted cellar around which formerly stood a fort wall with a battery. Just inside the outer gate on the north an insignificant little mound indicates the place where Mir Sadak, Tipu's Dewan, fell. Moslem passersby spit at his tomb and believe that Mir Sadak betrayed the fort on the day of its siege and was killed by a guardsman and thrown into the ditch when he was trying to escape.

and was attached to the outer end of the bridge.

In 1791 Lord Cornwallis attacked Seringapatam from the south-east. After the war Tipu thought it better to strengthen the fortifications on this side deepening the moats and putting up an outer defensive wall and adding a number of cavaliers. Thus the fortifications here are very formidable. In the south-east

corner of the outer wall was placed a battery, known as the Kālegaudana Bateri.

24. Flagstaff Cavalier.

On the left is another cavalier recently converted into a fresh water reservoir.

25. Tipu's Racket Court converted by the British garrison into a Ball-alley. The court is about 80' long and 40' broad and its south wall is about 35' high. The structure is open at the top.

Since the old south gates were too low to allow any elephant with a howdah to pass, Tipu got two more gates constructed of brick work about fifty yards to the west. These are about 15' high, vaulted, and adorned with arches on the sides. On a wall adjoining the inner one Tipu got a stone tablet put up giving the date of its

adjoining the inner one Tipu got a stone tablet put up giving the date of its construction hoping that the fort would ever remain free from all misfortunes. The arches are cracked at the centre and may be looked into by the engineers.

The inner Mysore gate also was raised in height to allow the passage of an elephant. The outer one which was in a dangerous condition was repaired in recent years by the Mysore Government and provided with key-stone arches.

Proceeding directly south from the arch we pass through a small fort gate to the river side where stands a small ruined shrine of Siva known as the Somalinga or Somesvara temple. In the

neighbourhood appears to have been the old cremation ground of Seringapatam. From the river bank a good view is obtained of the cart bridge over the south branch of the Kāvērī known as the Periapaṭṇa bridge.

## 28. Traveller's Bunga-

low.

About 2 furlongs directly to the east of the fort the river flows over a sandy bed in a south-easterly direction. Here on its south bank

29. Darya-Daulat. Tipu planted a large and well designed garden full of trees known for their fruits, flowers and shade. In the centre

of the garden he erected, in 1784, his summer palace known as the Darya-Daulat, probably in commemoration of his victory extending to the seas (Pl. XIX. 1). The words mean 'The wealth of the sea.' The structure is raised on a square platform, about 5' high. Around it runs a wide verandah borne on tapering lotus-formed wooden pillars with trefoil arches (Frontispiece). The inner building which is also square faces the Nagarkhana in the south and the river on the north, both the faces being exactly similar. The staircases are hidden in the dark rooms, concealed in the walls and on the first floor there is a small hall with projecting balconies in the centre. In this hall it is said that Tipu used to receive his ambassadors and guests. On the east and west sides there are three rooms each used perhaps for living purposes. An interesting feature of this building is that its walls, pillars and arches are profusely painted with varied colours including a free use of gold. The designs are highly interesting and the balconies are good works of art. On the west wall are painted four large battle scenes. The first shows Hyder Ali on an elephant in the midst of his troops marching forth for the First battle of Pālilūr (Pl. XX, 2.) His army is composed of swordsmen on horseback and footmen with spears. The former wear cloth helmets, long coats, breeches and slippers, while the latter wear jackets, breeches, sandals and turbans, held in position with handkerchiefs. In the second panel Tipu is riding on horseback and similarly proceeding to the battle. His favourite tiger stripes are conspicuous on his banners and elsewhere. His secretary who is reporting to him has his face disfigured by modern Moslems, since they think he is Mir Sadak, the traitor. Among Tipu's cavalry can be seen a company of French swordsmen led by an officer who is pointed out generally as Mons. Lally. The third panel shows the victory of Mysore at the battle of Pālilūr (Pl. XX, 1). Hyder and Tipu guide their troops from their elephants and the Mysore cavalry charges the British both in front and back. The French gunners and the commander of the Mysore forces play their part in the battle. The redcoated English soldiers have formed a phalanx to protect their ammunition and their leader Col. Bailey. The latter who is carried in a palanquin sits with his finger on his lips in dismay. A ball from the French gunners explodes the ammunition, The defeat of the British is certain. Tipu appears to have loved to contemplate

this brilliant victory which resulted in the capture of Col. Bailey and the flight of Sir Hector Munro to Madras.

The fourth panel shows the Nizam's army with his horsemen and elephants arriving near the battlefield too late to be of any help to their allies, the British. Below the picture of the Nizam riding on horse back are painted the figures of a cow and a boar. Tradition states that Tipu alleged that the Nizam looked innocent like a cow and was really as wicked and contemptible as a boar (suvvar). It is explained that he came like a cow and fled like a boar. This painting throws light on Tipu's character.

The east walls of the building are covered with a large number of panels most of which contain the scenes of the durbars of various rulers contemporary with Tipu and otherwise. About a hundred of these personages are painted, among whom may be identified the Hindu Rāṇi of Chittore, Mohammed Ali Walajah, his queen, the Rāja of Tanjore, the Rāja of Benares, Bālāji Rao II Peshwa, Kṛishṇarāja Voḍeyar III, (substituted for Purnaiya about 30 years ago) Māgaḍi Kempegauḍa and Madikere Nāyak of Chitaldrug.

This building was used as a residence by Col. Wellesley during his command of the Mysore forces. It is being taken very good care of by the Gardens Department of the Mysore Government and in the Durbar hall is a framed order of Lord Dalhousie for its preservation containing extracts from a letter of Lord Wellesley who later on became the Duke of Wellington.

A little further on, the road crosses a drain-like channel. Here was formerly situated the big bazaar of Gañjām. In 1791 Tipu met Lord Cornwallis here in a specially erected pavilion, signed the treaty of Seringapatam and surrendered his sons as hostages. Since a kaul or treaty was signed here, the bazaar became known as the Kaul Bazaar.

About three furlongs directly to the south of the Darya-Daulat on the highland, stands a memorial obelisk bearing a tablet to the memory of the officers and men who fell. This highland is popularly called 'Sabbalrāni Tiṭṭu' since Tipu impaled

alive one of his women who was suspected of unfaithfulness.

32. Catholic Cemetery.

'In memory of Leut,-Col. Grimstone this monument was erected as a tribute of their affection and esteem by his brother-officers of the fourth regiment of foot. He departed this life the 10th September 1801.' A monument bearing this inscription stands on a small hillock near the Seringapatam entrance to Ganjām village.

34. Abbe Dubois'

Church.

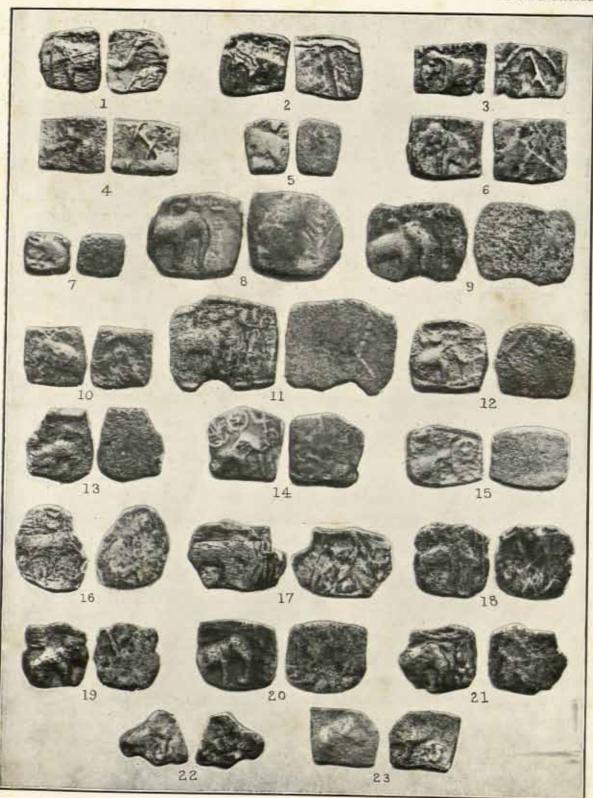
35. Eastern Ferry.

- 36. Bailey's Tomb.
- 37. The Gumbaz.
- 38. Lal-Bagh.
- 39. Montague's Tomb.
- 40. Kaveri Confluence.
- 41. Old Southern Fords.
- 42. Gosai Ghat.
- 43. Abba Garden.
- 44. Scott's Bungalow.
- 45. Doctor's Garden.

The middle of the south wall is pierced by a number of gates through which the road from Mysore passes. These had protective walls in front and draw bridges which were worked by chains attached to large wheels with wooden handles inside the guard-rooms.

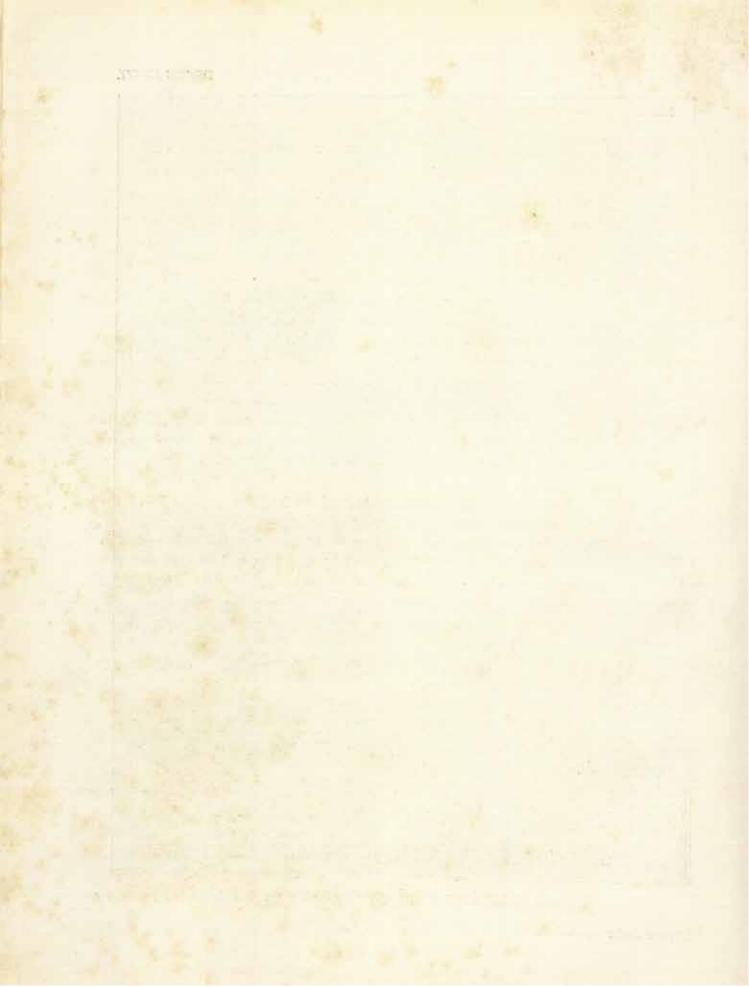
- 47. Garrison Cemetery.
- 48. Periapatna Bridge.
- 49. Rani's Tomb.
- 50. Paschimavahini Railway Station.

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ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p. 67).

Mysore Archæological Survey.]



## PART III-NUMISMATICS.

## ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA. (Pl. XXIII.)

Among the coin collections belonging to the Mysore Government Museum at Bangalore, there is a set of oblong copper pieces bearing generally the figure of a tusker elephant facing a trident and some peculiar marks above the elephant's back. They probably belong to the period of transition from punch-marking to die-striking. Some of these specimens are mentioned by Tufnell ' and Loventhal' as coming from the Tinnavelly District in the extreme south of India. Loventhal mentions a score of these coins which were in the possession of Rev. Taylor. Such specimens are also found in the collections of the British Museum, the Ashmolean Museum at Oxford, and elsewhere. But the largest collection noticed till now is at Mysore and it is possibly Rev. Taylor's collection from Tinnavelly.

A detailed study of these pieces will be found in the appended Table.

Some similar pieces bear the bull type instead of the usual elephant type. We can recognise a general resemblance between these symbols on the one hand and the punch-marks of the *Puranas* and the pictographs on the Indus seals on the other, particularly on those of the elephant and bull types. The same lordly animal is standing to left or right, with a row of symbols in the field over its back. But it faces a pillar bearing a *triśūla* instead of the manger.

It is the symbols over the back that deserve our most careful examination. They have now been copied with the help of a powerful jeweller's lens and reproduced on the appended plate as they are found on each piece, sometimes along with the trident. Among the symbols that can be distintly identified are:—

Taurine symbol, svastika, damaruga, wheels of various shapes, pot with plant, crescent, trident, semicircle, shield, bell, square, and fish.

A preliminary study leads to the following inferences:-

- (1) The marks that can now be identified have a greater resemblance to the Indus Pictographs than either to the known Buddhist symbols or to the punch-marks on the Purana coins as published by Theobald.
- (2) They occur in different orders on sets of the pieces and are always in one or two lines, the largest number of symbols in a line being six.
- (3) They are not mere religious symbols, but are possibly legends, which cannot be now read. Could they be names of the Korkai Pāndya rulers or of even earlier kings of the extreme south of India?
- (4) They could not be later than the first century B.C. when double die struck Roman and Śātavāhana coins were current in South India.

Hints to Coin Collectors in South India.

<sup>2</sup> Coins of Tinnavelly.

They are possibly earlier, and may have been the proto-type of the

square issues of the early Satavahana elephant type.

(5) The identification and excavation of the site from which they were collected are matters of importance to Indian Archæology, since we may discover a very important pre-historic or early historic site.

## Descriptive Table.

(Pl. XXIV, 1.)

1. Ae. Wt. 26.9 grs; size: 1.66 × 1.65 × 1.83 cm. Trapezoid.

Obverse :- Fine tusker elephant standing to left facing a pillar bearing a trident. Its trunk is hanging down. In upper field three symbols, not clear.

Reverse: - A triangular figure enclosed in a curved line.

Ae. Wt. 30'1 grs; size: 1'78×1'62×'122 cm. Rhomboid

Obverse: - Large elephant facing trident. In upper field legend of three symbols.

Reverse :- Large uncertain mark composed of two sets of converging lines with a wavy line below. The latter resembles a similar line on Śātavāhana coins of the Chaitya type.

Ae. Wt. 14'4 grains; size: 1'88 × 1'38 × '093 cm. Rectangular and very thin.

Obverse:-Fine large tusker elephant to left, facing trident. Above legend of six symbols the last of which is probably part of the trident.

Reverse: - A curved line enclosing a large triangular figure with intersecting medians.

4. Ae. Wt. 36.7 grs; size: 1.75×1.4×.183 cm. Rectangular.

Obverse .- Large-headed tusker elephant to left. Above, legend of five fragmentary symbols.

Reverse: - Similar to No. 3. Fragmentary.

 Ae. Wt. 25.7 grs; size: 1.42×1.15×.144 cm. Rectangular with long vertical sides.

Obverse: - Elephant to left with two symbols above.

Reverse :- Effaced.

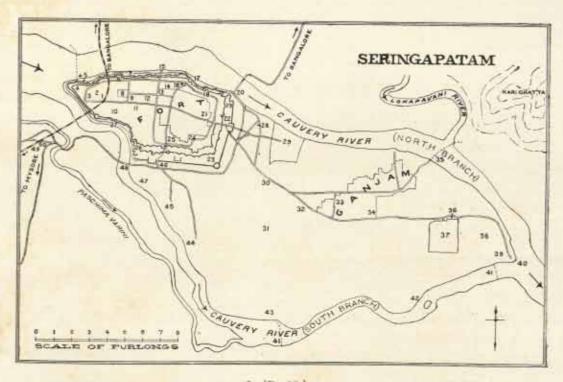
6. Ae. Wt. 41'2 grs; size: 1'97 × 1'65 × '141 cm. Rectangular.

Obverse: - Large and high-headed tusker elephant to left with low back. Above symbols not clear.

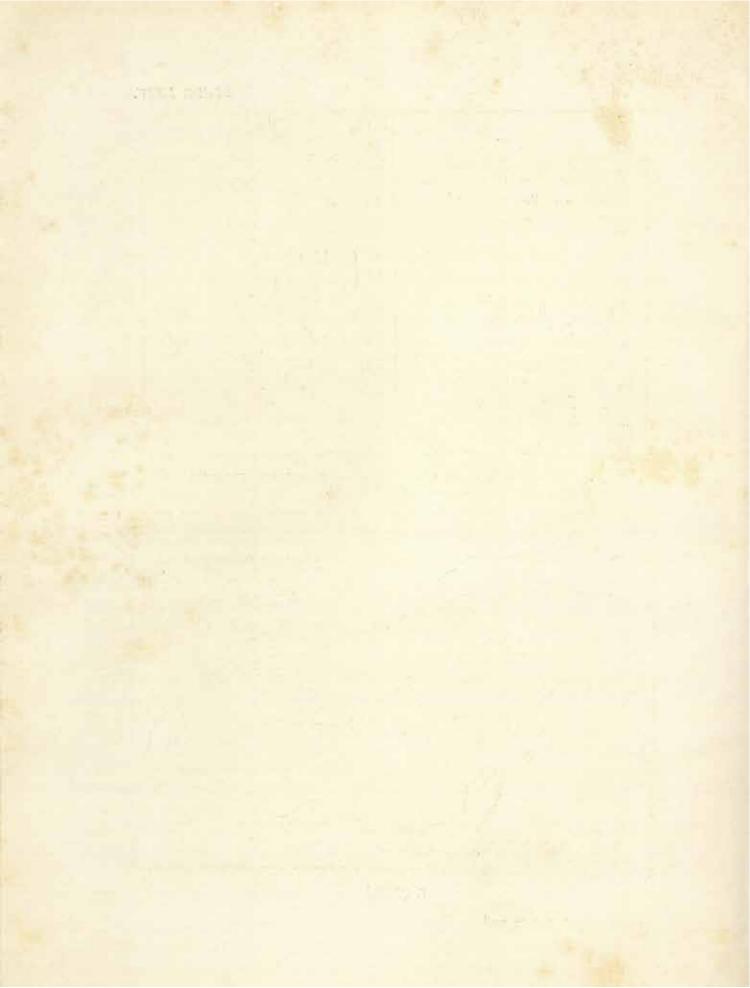
Reverse .- Triangular figure as on No. 3 without curved line.

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1. SYMBOLS MET WITH ON THE ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p. 68).



2. (P. 53.)



- Ae. Wt. 26'4 grs; size: 1'21×1'06×'214 cm. Rectangular.
- Obverse: Small tusker elephant to left appearing with lifted head and haunches almost seated on the ground. Above and below, symbols uncertain.

Reverse :- Blank.

- Ae. Wt. 113 grs; size: 2.5×2.18×.273 cm. Rectangular with one side broken and irregular.
- Obverse: Fine large tusker elephant standing to right with trunk hanging down facing a vertically set up trident battle-axe. Above, alongside of the trident are three other symbols.

Reverse: - Similar to No. 3. Worn out.

 Ae. Wt. 84'4 grs; size: 2'66 × 2'06 × '194 cm. Oblong.

Obverse: - Large elephant to right facing trident. Above, six symbols.

Reverse: - Effaced. A blurred straight line is visible.

 Ae. Wt. 28.6 grs; size: 1.61 × 1.58 × .144 cm. Square.

Obverse:—Fine tusker elephant to left. Above, several marks of which one resembling Brahmi ma is clear.

Reverse: - Large triangular mark set in a parabolic line.

11. Ae. Wt. 120.4 grs; size; 2.91×1.46×.198 cm. Oblong with damaged sides.

Obverse:—Large tusker elephant to right facing trident. Above, six symbols very similar to those on No. 9.

Reverse: -- Large triangular marks with intersecting medians. Outer curved line, not visible.

 Ae. Wt. 65 grs; size: 2.08×1.191×.163 cm. Square.

Obverse: - Tusker elephant facing trident battle-axe. Above, four other symbols.

Reverse :- Large triangular figure without outer curved line.

13. Ae. Wt. 45 grs; size: 1.89×1.75×.207 cm. Square with damaged sides.

Obverse: - Tusker elephant to right facing trident. Above, three other symbols.

Reverse: - Effaced.

- 14. Ae. Wt. 54'2 grs; size: 1'95×1'82×'243 cm.

  Square with two irregular sides.
- Obverse:—Tusker elephant to right facing trident battle-axe. Above, two symbols, one of which is a wheel. The symbols are different from those on No. 12.

Reverse :- Effaced.

- Ae. Wt. 65 grs; size: 1.99 × 1.58 × 258 cm.
   Oblong.
- Obverse: Elephant to right. Above, four symbols one of which is a wheel.

Reverse: - Triangular mark without outer circle.

- Ae. Wt. 51.6 grs; size: 2.13 × 1.94 × 16.
   Oblong with larger vertical sides and one corner broken.
- Obverse: Elephant to right. Above, four symbols, the last of which is a square.

Reverse: - Large triangular symbol with intersecting medians.

- Ae. Wt. 69.6 grs; size: 2.6×1.8×.23 cm.
   Oblong with sides damaged.
- Obverse: Large elephant to right facing trident. Above, four symbols partly damaged.
- Reverse: Large triangular symbol with intersecting medians and without outer curved line.
  - Ae. Wt. 61<sup>2</sup> grs; size: 2<sup>0</sup>3×1<sup>9</sup>1×<sup>1</sup>95 cm.
     Square.
- Obverse:—Large elephant facing trident battle-axe. Above, several symbols partly damaged.

Reverse: - Large triangular symbol.

- 19. Ae. Wt. 49.5 grs; size: 1.73×1.69×.24 cm. Square.
- Obverse:—Tusker elephant to right, damaged. Above, two symbols looking like a wheel and a square.

Reverse: - Triangular symbol, damaged.

- 20. Ae. Wt. 60°8 grs; size: 2°12×1°83×°17 cm. Oblong.
- Obverse: --Large tusker elephant to right facing trident battle-axe to the right of which is an uncertain figure. Above elephant is a symbol which looks like a fish.

Reverse:—Triangular symbol.

21. Ae. Wt. 45.5 grs; size: 2.04×1.77×.155 cm. Oblong.

Obverse:—Large tusker elephant to right facing trident battle-axe to the right of which there appears to be a taurine symbol. Above elephant there is a symbol which may be a fish.

Reverse: - Triangular symbol.

22. Ae. Wt. 21'3 grs; size: 1'62×1'5×'158 cm.

Obverse: - Tusker elephant to right facing pillar. The rest of the coin is damaged.

Reverse: - Triangular symbol damaged.

23. Ae. Wt. 37 grs; size: 1.78×1.46×.175 cm. Oblong.

Obverse: -Tusker elephant to right facing pillar. Above, uncertain symbols.

Reverse: - Tiger or lion standing to left with the right fore-paw and tail uplifted.

## PART IV-MANUSCRIPTS.

## BEJAVÁDI MÁDHAVÁNKANA KÁVYA.

A paper manuscript of this work was found at Râmpur, Molakâlmuru Taluk, Chitaldrug District, in the possession of a Vîraŝaiva priest named Malemaṭhada Basavayya. It consists of 81 sheets each 15 inches long, 5 inches broad and 1½ inches thick. Each page contains 16 lines on the average and each line consists of about 70 letters of Kannada writing. The manuscript seems to be about 80 years old and there is a colophon at the end which states that it was copied in the year Ānanda by Vîrabhadrappa, son of Vastrada Muduvirappa of Dêvasamudra for Siddappa, son of Tippaṇṇa, who was the son of Chiga Nagaṇṇa of Râmpura, in order that he might study it in the school (ŝāle).

The work Mådhavânkana Kâvya is a poem in Kannada of the 18th century composed by Śankarakavi, son of Basavarasa and disciple of Kuppasakantiya Guruvârya. The author was a Vîraŝaiva and a devotee of the god Råmėšvara of Kölūr. He invokes at the beginning of his work Sāvalige Śivalingadēvaru, Murigesvāmi, Tipperudra, Chikkannodeya, Sirahaṭṭi Pakirayya, Hanugunde Nonamuttinaprabhu, Tāvaragere Yannēśa Muddappa, Madaļi Mahādēvi Heggappa, Rāmaiya of Saṇṇa Ballāpura, Madhuragāvi Šivalingaiya and other nutanas (modern saints) in addition to the old poets Padmarasa, Udbhaṭa, etc. The date of the work is given in page 81 of the manuscript as Wednesday, 7th lunar day of the dark half of Jyêshṭha in the cyclic year Isvara, 1679th year of the Śalivāhana era and corresponds to Wednesday, 8th June 1757 A.D.

The subject-matter of the poem is similar to that of Bhavachintaratna by Gubbi Mallanarya and Rajasékharavilasa of Shadakshari. Madhavanka is named as the king of Bejavadipattana (in the Kistna District of the Madras Presidency) and he is described as a great devotee of Siva and a patron of the Jangamas (Vîrasaiva priests). It is further stated that once a poor boy in his kingdom was killed accidentally by the prince's horse and his mother complained to the king and that the king ordered the offender, who was his own son, to be beheaded as a punishment and that the person who carried out the execution also cut off his own head, as he had done a very unpleasant duty, and that the mother of the dead boy killed herself on account of grief at the loss of her son and that the king seeing all this was about to cut off his own head when the God Siva intervened, saved the lives of all the above persons and took them to his own home, Kailâsa.

The poem is written in verse of the Vardhika shatpadi metre and the poet has praised Andhradesa and the town of Bejavadi. It is probable that he belonged to the Andhra kingdom. Some of the verses describing battles, forests and other scenes are very well written and the poems are full of the usual alamkaras (figures of speech).

# PART V.—NEW INSCRIPTIONS FOR THE YEAR 1935. BANGALORE DISTRICT.

MAGADI TALUK.

1

At Nelapaṭṭaṇa in Sāvandurga in Madabal hobli, on a bell in the navaraṅga of the Narasimha temple.

Kannada language and characters. ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಮದಬಳ ಹೋಬಳಿ ಸಾವಂದುರ್ಗಕ್ಕೆ ಸೇರಿದ ನೆಲಪಟ್ಟಣದಲ್ಲಿ ನರನಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲೆ.

- ಮಾಗಡಿ ತಾಲ್ಕು ಸಂಮಾತು ಸಾವಂದುರ್ಗದ ಶ್ರೀ ನರಸಿಹಶ್ವಮಿಗೆ ಇದೇ ತಾಲ್ಕು ಅಡಿಕೆಮಾರ್ತಹಳ್ಳಿ
- 2. ಪಾಟೀಲ್ ಕದಿರೇಗೌಡರು ವಿಜಯನಾಮ ನಂವಶ್ವರದ ಪಾಲ್ಗುಣ ಶುದ ೫ ದಿವನ ಪ್ರಾರ್ಥನೆ ಶೇವಾರ್ಥದ ಗಂಟಿ.

#### Note.

This records the presentation of the bell (śēvârthada ghaṇṭe) by Kadire-gauḍa, patel of Aḍike Mârnahalli, in the taluk of Mâgaḍi for the service of the God Narasimha in the sammat of Sâvandurga in the same taluk of Mâgaḍi. The date is given as the 5th lunar day of the bright half of Phâlguṇa in the cyclic year Vijaya. The characters belong to the 19th century A.D.

## NELAMANGALA TALUK.

2

At Śivagange in the hobli of Sômapura on a stone in the north-west corner of the cloistered verandah around the Lingada-tirtha.

Telugu language and characters.

ನೆಲಮಂಗಲದ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಹೋಬಳಿ ಶಿವಗಂಗೆಯ ಗ್ರಾಮದಲ್ಲಿ ಲಿಂಗದತೀರ್ಥದ ಸುತ್ತಲಿರುವ ಕೈಸಾರೆ ಮಂಟಪದ ವಾಯವ್ಯ ಮೂರೆಯಲ್ಲಿ.

ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

- 1. ಈ ಅಂಕಣಂ ಲಂಗ
- 2. ಪ್ಪಶೆಟ್ಲ ಶ್ರೀ ರಾಯನರನ
- 3. ಪ್ರಶಟ ಶೇವೆ.

Note.

This record registers the construction of a portion of the veranda by Râya Narasappašeţţi, son of Lingappašeţţi.

No date is given. The characters seem to belong to the 19th century A.D.

At the same village Śivagange, on a boulder called máligegundu near the Gangādharasvāmi temple.

Kannada language and characters.

ಅದೇ ಶಿವಗಂಗೆಯಲ್ಲಿ ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಮಾಳಿಗೆ ಗುಂಡಿನ ಮೇಲೆ.

- 1. ಶ್ರೀ ಸಿವಗಂಗೆಯ ಕಳಪ್ಪವೊಡೆಯರು ಶಿವಗಂಗಥ
- 2. ರ ದೇವರಾ ಜಾತ್ರೆಯನಾಮ್ಯದ ದೇವರಾ ಮಹಂತಿನಸಿಂ
- 3. ಹನನದ ಕಣಕೆಗ ೧೯೨ ಸಿದ್ದಯ ದೇವರವೊಡೆಯರಿಗೆ ೯೨
- 4. ಮಹತ್ತಿನದರುಪನಕಣಿಕೆ ಕಂಗದ್ದಿಗೆ ಘಳಿಕಂಪಿಬುತಿ ವಿಕೆ
- ಯ ೯೧ ತೆರೆಯಿರಡಡ್ಡ ವಿಧುತಿಯಕಾಣಿಕೆ ೯೧ . . . [ಶಿವಗ]
- 6. ಂ ಗೆಯನಾಡಪ್ರಧುಗವುಡ ಹೆಗಡೆ (2) . . . .
- 7. . . ಯಗವುಡರಿಗೆ .

#### Note.

This record registers the fixing of certain dues or taxes to be collected during the annual fair held in honour of the God Śiva Gangâdharadêvaru at Śivagange. This was done by Kâlappa Vodeyar, Chief of Śivagange, (?) with the consent of prabhu-gavudus, heggades, etc., of the district (nād) of Śivagange.

The taxes were fixed on the devotees attending the fair at Sivagange as follows. I gadyāṇa and 2 haṇas for entering the matt (dévará mahantina simhāsanada kāṇike lit. tax of the great throne of God); 2 haṇas for Siddayadêvara-Voḍeyar, 1 haṇa for viewing the mahattu, 1 haṇa to be offered at the gaddigs (tomb), 1 haṇa for offering holy ashes and betel-leaves (vibhūti-vileya), 2 aḍḍas (1 haṇa) for tere (entering inside the sereen?): 1 haṇa for the privilege of receiving sacred ashes offered at the matt . . . . .

A matt of the Lingayats seems to have been in existence at Śivagange for the use of which the taxes were levied.

No date is given. The characters seem to belong to the 16th century.

## CHITALDRUG DISTRICT.

Molakalmuru Taluk.

4

In the village Bairapura, in the Hobli of Molakalmuru, on a stone standing to the east of the village.

Size 4'x1'.

Kannada language and characters.

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#### Transliteration.

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#### Note.

This is full of lacunæ, the letters being quite worn out from line 4 and thus illegible. It gives the titles of the Châlukyan king Tribhuvanamalladêvaru, the refuge of the whole universe, favourite of the goddess of wealth and of earth, king of kings, supreme lord over kings, ornament of the Satyâśraya race, and ornament to Châlukyas. A gift is said to have been made during his reign and an imprecation is given against those who violate the grant. This Tribhuvanamalladêvaru is probably identical with Vikramâditya VI (1076–1126).

[See also M. A. R. 1909, P. 15.]

6

On the Hire Jaținga Râmêśvara hill in the same Hobli, on a boulder in a cave in the ruined Hire Jaținga Râmêśvara temple.

Kannada language and characters.

ಅದೇ ದೇವನಮುದ್ರದ ಹೋಬಳಿ ಹಿರೇ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವನ್ಥಾ ನದ ಗವಿಯಲ್ಲಿರುವ ಶಾಸನ.

1, ಶುಧನವರಗು (1) 3, ಸ 2. ಸುತ(1) 4, ಕ

3. ಸ್ವಸ್ತಿತ್ರೀ ಕಾಶಿಪುರದಿಸ್ವರ 4. ವರ [ಭಕ್ತ] ಗುರು ಹೊನ್ನಪ.

Note.

This is found in a highly inaccessible part of the hill written on a boulder. It seems to have been engraved and painted in red lead by some one. The characters ಮೊಳಕಾಲ್ಮು ರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೈ ರಾವುರಗ್ರಾಮದ ಪೂರ್ವಕಡ ಇರುವ ಕಲ್ಲು;

## ಪ್ರಮಾಣ 4 '×1'.

1.	ಶ್ರೀ ಮಂತು	1 10.	ಕಟೆಹಳಿನೂ
2.	ಲುಂಕೆಯಬ	11.	ರ್ಯ್ಯಚಂದ್ರರು
3.	ಯರವ ದೇವ	12.	ಯಿಹವರಿ
4.	ರಿಗೆ ಹಿರಿವು	13.	ಯಂತರಲು
5.	ರರಾಯವ	14.	ಕೊಟ್ಟರು ಯದ(ಕೆ)
6.	ಡರಯಕೊ	15.	ಕೆ ಆಳುಹಿದವ
7.	ಟಗ್ರಾಮಮ	16.	ನ ಸಂತಾನನಿನ
8.	ಲ ಗೌಂಡನ	17.	ಂತಾನ ವಾಗಲ
9.	ಹಳ ಹೊರಿ		

#### Note.

This registers the gift of 2 villages Malagaundanahalli and Horikatehalli by the chief of Hirivur called Râyavaderaya for services to the god Bayirava of Lunke. An imprecation is contained against the violators of the grant that they would lose their issue. The grant is stated to have been made to last for as long as the sun and moon endure.

The villages granted seem to have been situated near Bhairâpura but they cannot be identified now. Hirivur may probably be the same as the town Hiriyûr, the headquarters of Hiriyûr Taluk in Chitaldrug District. A temple for Bhaîrava known popularly as Lunke Maleya Siddhêśvara is situated on the Lunke hill about 3 miles from Molkalmuru.

No date is given in the record. The characters seem to belong to 16th century A. D.

5

In the Jaţinga Râmêśvara hill in Dêvasamudra hobli, on the 4th śâsana on a boulder called Nâgarapade-baṇde.

Kannada language and characters.

ಮೊಳಕಾಲ್ಮು ರು ತಾಲ್ಲೂಕು ಹೇವಸಮುದ್ರದ ಹೋಬಳ ಜಟಿಂಗರಾಮೇಶ್ವರ ಹೇವಸ್ಥಾನದ ನಾಗರಪಡೆ ಬಂಡೆಯಮೇಲಿನ ನಾಲ್ಕನೆಯ ಶಾಸನ.

ಇದು ಮೊಳಕಾಲ್ಕುರು ತಾಲ್ಲೂಕು 27-28 ನೆಯ ಶಾಸನಗಳ ಮಧ್ಯೆ ಇದೆ.

- 1. ನ್ಯಸ್ತ್ರಿ ನಮಸ್ತ್ರ ಧುವನಾಶ್ರಯ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಧ ಮಹಾ
- ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಥಟ್ಕಾರಕಸತ್ಯಾತ್ರ
- 3. ಯ ಕುಳತಿಳಕ ಚ್ಚಾಳುಕ್ಕಾಥರಣಂ ಶ್ರೀ ತ್ರಿಥುವನ

ಮೊಳಕಾಲ್ಕುರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳ ಬೈರಾಸ್ತರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕಲ್ಲು

seem to be about four hundred years old. The letters are not deeply carved and are difficult to decipher. The name of a guru called Honnapa, a devotee of the Lord of Kâśi (Viśvêśvara) is given here. His father's name is also written but cannot be clearly made out. Apparently this guru was engaged in meditation and austerities in the highly inaccessible cave. No date is given.

7

At the village Någasamudra in the hobli of Molakâlmuru, on a vîragal standing in front of the Ânjanêya temple.

Size 3' x 2'-6".

Kannada language and characters.

ಮೊಳಕಾಲ್ಕು ರು ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಅಂಜನೇಯ ಹೇವನ್ಥಾ ನದ ಮುಂದೆ ಇರುವ ಪೀಠಗಲ್ಲು.

1. ಮುರಾರಿಮಲಣನಾಯಕರು.

Note.

This short inscription which merely contains the name Murari Malananayaka is written in the 3rd panel of a viragal. The 1st panel (from the bottom) shows a warrior being carried in a palankin and the 2nd depicts fighting on horseback. Above this is the inscription. The next panel shows the warrior and his wife holding up her right arm like a mahasati or masti. The last panel shows the Kailasa scene with the warrior folding his hands before the Linga.

The characters are of the 16th century and the warrior depicted on the vîragal and whose name is inscribed here, viz., Malananâyaka must have lived and fought during the 16th century A.D.

## HASSAN DISTRICT.

HASSAN TALUK.

8

At the village Kuduregundi in the hobli of Dudda, on a stone standing in front of the Vîrabhadra temple.

Size 4'×3'.

Kannada language and characters.

## ಹಾಸನದ ತಾಲ್ಲೂ ಕು ದುದ್ದದ ಹೋಬಳಿ ಕುದುರೆಗುಂಡಿಗೆ ಪಶ್ಚಿಮ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

#### ಪ್ರಮಾಣ 4' × 3'

- 1. ಶ್ರೀ ಗಣಾಧಿಪತಾಯಂನಮಃ ನಿರ್ವಿಗೆ ಮನ್ನು ನಮನ್ನು ಂಗುರಸ್ನು ಂಬಿ ಡಂದ್ರ ಚಾಮರ
- 2. ಚಾರವೆ ಶ್ರೈಲೋಕೈಕನಗರಾರಂಭಾಮೂಲಸ್ವಂಥಾಯ ಶಂಥವೆ । ಸ್ಪಸ್ತಿಶ್ರೀಜ
- 3. ಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುಶ ೧೪೮೪ ನೆಯ ಸಲುವ ವರ್ತಮಾನ ದುಂದುಭಿ ನಂ
- 4. ವಶ್ವರದ ಮಾರ್ಗತಿರ ಬ ೨ ಸ್ಥಿರವಾರ ಪುಂಣ್ಯಕಾಲದಲು ಶ್ರೀಮಂನ್ನ ಹಮಂಡಗೇಶರರಾ
- 5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶರ ಶ್ರೀವೀರಪ್ರತಾಪಉಳ ಅಡುತರಾಯಮಹಾರಾಯರ ಮಕಳೂ ಶದಾ
- 6. ಶಿವರಾಯರು ವಿದ್ಯಾನಗರಿಯಲ ಸರಸವಿನೋದ [ದ] ಲ ಸುಖರಾಜ್ಯಂಗೈವ ಸಮಯಾಂತ್ರದಲ ತಂಮ ಕಾರ್ಯ
- 7. ಕೈ ಕರ್ತರಾದ ರಾಮಚಅಯ್ಯ ಮಹಾಅರಸುಗಳು ಬಯಪ್ಪನಾಯ್ಕೆ ಅಯನವರಮಕಳ ಕ್ರುಷ್ಣ ಪನಾಯ್ಕರಿ
- 8. ಗೆ ಅಮರಮಾಗಣಿಯಾಗಿ ಪಾಲಿಸಿದ ಹಾಸನದ ಸೀಮೆಯೊಳಗೆನಲುವ ಕುದುರಿಗುಂಡಿಯಬಯ್ಯ ವೀರಭದ್ರದೇವರಿಗೆ ಬಯ
- 9. ಪನಾಯಕ ಅಯ್ಯನವರ ಮಕಳೂ ಕ್ರುಷ್ಣ ಪ್ರನಾಯ್ಕರಿಗೆ ಅನೇಕ ರಾಜ್ಯದ್ಭುದಯ ಪುಣ್ಯವಾಗಲಿದೇಕೆಂದು ಕಾಚಪ್ಪ ನಾಯ್ಕ ಅ
- 10. ಯನವರ ಮಕ್ಕಳು ತಂಮಪ್ಪನಾಯ್ಕರ ತಂಮಂದಿರು ಬುಕಪ್ಪನಾಯ್ಕರು ತಮಗೆ [ಸ್ಟಾ] ಸ್ತೆಯಾಗಿ ಪಲಸಿದ ಹಸನೀಮೆಗೆ ಸಲುವ
- 11. ಕುದುರುಗುಂಡಿಯ ವೀರಬದ್ರದೇವರಿಗೆ ಅರಮನೆಗೆಸಲುವ ಕುಳನಿದಾಯವೆಗಿಸಂದುಬರು ಆ ದೇವರಿಗೆಸವ >
- 12. ಕೈಸಲುಹಳಿಗಳಲ ತನಿಕರು ಇ ಮುಂತಾಗಿ । ಅಧಿಕಾರಿ ಅನೈಯಸುಂಕತಳವರಿಕೆಸೊಲಗೆ ಬಿಟ್ಟಿಅಳಿಯ
- 13. ಅಂನೈಯ ಸಮಯದವರು ಮುಂತಗಿ | ಎಲವರು | ಸರ್ವಮನ್ಯವಗಿ | ಸ್ವನಿಕಗೆಧಾರೆಯನೂ ಎರ್ರ
- 14. ದೂ | ಕಟುಮಡಿದು ದಿನಚಂಜೆಯ ಎಡೆ ದೇವರಿಗೆ ನೈವೇದ್ಯವೀಮೇಕೆಯ ನಡವ ರೀತಿಯ
- 15. ಲು ಕಟ್ಟು ಮಡಿ ಧಾಕೆಯನೆರ್ರದು ಬಿಟಿವಾಗಿ ಕುದುರುಗುಂಡಿಯ ವೀರಬದ್ರ
- 16. ದೇವರಿಗೆ । ಬಯಪನಯಕಅಯನವರ ಮಕ್ಕಳು ಕ್ರುಷ್ಣಪನಯಕಅಯನ
- 17. ವರಿಗೆ ಅನೇಕರಾಜ್ಯವದಗಬೇಕೆಂದು ಕಚವನಯಕಅಯನವರಮಕ
- 18. ಳೂ ತಂಮಪನಯಕಆಯ್ಯನವರ ತಂಮಂದಿರು ಬುಕಂಪನಾಯಕರು
- 19. ದುಪದೀಪ ನೈವೇದಾವಕಟಣಿಯ ಧರ್ಮನನಕೆ ಹನನದ ಸೀಮೆಯ ಆರನುಗಳು
- 20. ಪ್ರಬುಗಳು ಸತಳದಕರಣಿಕರು । ಪ್ರಧಾನಪುಸರುಗಉಡಪ್ರಜೆಗಳು । ಕುದು(ರು)
- 21. ರಿ ಗುಂಡಿಗೆಬಂದಪರ [ಸ್ತ] ೪ಕರು ಅತಿಕರಿ । ತಳವರುಖರಿಕಮುಂತಗಿ ಅಗಮಿಕವಗಿ
- 22. ಹುಟುವರು ಅದಕೆ ಉಪಕ್ಷಯ ಮಡಿದವರು ಕಾಸಿಯತಡಿಯಲ

## ಮುಂದೆ ಏನೂ ಬರವಣಿಗೆ ಇಲ್ಲ.

#### Transliteration.

- śri Gaṇâdhipatâyam namaḥ nirvignamastu namas tuṃga-ŝiras-tuṃbi-chaṃdra-châmara-
- 2. chârave trailôkaika-nagarâ-raṃbhâ-mûla-stambhâya Šaṃbhave l svasti śrî ja-
- yâbhyudaya Śalivahana Śakavarusa 1484 neya saluva vartamana Dumdubhi-sam-

- vatsarada Mârgaśira ba 2 Sthiravāra pumnya-kâladalu śrîmamn mahamamdalêśararâ
- rājādhirāja rājaparamēšara śrī vīra-pratāpa-uļa Achutarāya-mahārāyara makalû Śadā-
- šivarāyaru Vidyānagariyali sarasavinôda [da] li sukharājyam-gaiva samayāntradali tamma kārya-
- kke kartarada Ramacha-ayya-maha-arasugalu Bayappa-nayka-ayanavara makala Krushnapa-naykari-
- ge amaramāgaņiyāgi pālisida Hāsanada sīmeyoļage saluva Kudurigundiya bayla Vîra-bhadadēvarige Baya-.
- pa-nâyaka-ayyanavara makalû Krushnappa-nâykarige anêka râjyadyudaya-pumnyavâgalibêkemdu Kâchappanâyka-a-
- yanavara makkaļu Tammappa-nāykara tammamdiru Bukappa-nāykaru tamage [svā] steyāgi palisida Hasana-sīmege saluva-
- 11. Kudurugumdiya Virabadradêvarige aramanege saluva kuļasidāyavagi samdu baru ā-dêvarige sava?
- kke salu-haligalali tanikaru e mumtagi ladhikari anyeya sumka-talavarike solage bitti aliü
- amnyaya samayadavaru mumtagi l elavanu l sarvamanyavagi l stanikage dhâreyanû erra-
- dû i kaţu-madidu dinachamjeya ede dêvarige naivêdyavî-mêreya nadavaritiya-
- 15. lu kaţţumadi dhâreyancrradu biţevâgi Kudurugumdiya Virabadra-
- 16. dêvarige | Bayapanayaka-ayanavara makkalu Krushnapanayaka-ayana-
- 17. varige anėka-rajya vadagabėkemdu Kachapanayaka-ayanavara maka-
- 18. Jû Tammapa-nayaka-ayanavara tammamdiru Bukampa-nâyakaru
- 19. dupa-dipa-naivėdāva kataņeya dharma-sasake Hasanada sîmeya-arasugaļu
- 20. prabugaļu sataļada karaņikaru | pradhānapusaru gaūḍa-prajegaļu Kudu [ru]-
- 21. rigumdige para [sta] likaru atikari | talavaru barika mumtagi agamikayagi
- 22. hutuvaru adake upakshaya-madidavaru Kasiya-tadiyali.

#### Translation.

Salutation to Ganadhipati. May there be no obstacles. [Praise of Sambhu].

Be it well. In the year 1484 of the Śalivahana era, the cyclic year Dundubhi being current, on Saturday 2nd lunar day of the dark fortnight of Margaśira, on the holy occasion:—

While the illustrious mahamandalêśvara, king of kings, supreme lord over kings, possessed of great valour, Achutaraya-maharaya's son Sadaśivaraya was ruling in Vidyanagari in peace and wisdom, full of happiness:—

Kāchappanāyaka-ayya's son Tammappa Nāyaka's younger brother Bukappa Nāyaka granted, in order that prosperity and merit might accrue to Bayapa Nāyaka's son Krushnappa Nāyaka for the god Vīrabhadra in Kudurigundi situated in the district Hāsanada-sīme which had been bestowed as amaramāgani (a district given for the maintenance of an officer) on Krushnappa Nāyaka, son of Bayappa Nāyaka-ayya by Rāmacha-ayya-mahāarasu, agent for the affairs of the king, with pouring of water, free from imposts to the sthānikās (temple managers) of the said Vīrabhadra temple, all the sums due to the palace from the revenues of the villages belonging to the said temple, including siddhāya (fixed revenue dues), adhikāri (purveyance to officers) anyāya, sunka (customs dues), taļavārike (watchman's tax), solage (tax for wrong measurement?) bitṭi (free labour), aḥivu (tax for natural loss or shortage) anyāya, samayadavaru (religious tax).

We, Bukapanayaka, younger brother of Tammapa Nayaka, son of Kachapanayaka have while granting the above with pouring of water ordered that food offerings might be made to the god Vîrabhadra of Kudurigundi, both during the day and in the evening and granted this charter of gift (dharma-ŝasana) for carrying on the service of offering incense, lights and food to the said god in order that Bayapanayaka's son Krushnapanayaka-ayya might rule over many more kingdoms.

Whosoever destroys this gift, whether they be kings of Hasanada-sime, or prabhus (governors), local accountants, chief men (pradhana-purusharu), gauduprajes and the future officers appointed at Kudurigundi, watchmen, or guards (barika) will incur the sin of killing cows, etc., in the banks of Kasi.

#### Note.

This record registers the grant of certain taxes in the village Kuduregundi (called Kudurigundi in the inscription) for certain services including food offerings in the temple of Vîrabhadra in that village. The grant was made by Bukkapanayaka, a subordinate of Krishnapa Nâyaka (called usually Era Krishnapa Nâyaka), chief of Bêlûr 1524-1566, son of Bayyapa Nayaka. Bukkapa Nâyaka is stated here to be the younger brother of Tammappa Nâyaka and son of Kâchappa Nâyaka. The donor is met with in several inscriptions in all of which he styles himself as a subordinate of Krishnapa Nayaka of Bêlûr (See E. C. V. Hassan Taluk 22 of 1566, 35 of 1505? in which Bukkapa Nayaka makes a grant for the merit of his father? Kempa Kâchappa Nâyaka; Manjarabad 31 not dated.) E. C. V. Hassan Taluk 15 of 1562 A. D. calls Bukkananayaka as the younger brother of Timmappa Nayaka, son of Basavappa Nayaka. Apparently this difference in name is due to a wrong reading. The name of the Vijayanagar king Sadaśiva occurs in the records as the overlord of Krishnapa Nayaka and although Ramaraja was the actual ruler of Vijayanagar at this time he calls himself the agent for the affairs of Sadâsîvarâya in this record.

The date of this epigraph is given as \$ 1484 Dundubhi sam. Mârga ba 2 Saturday and corresponds to Saturday 12th December 1562 A.D., a day with the constellation Punarvasu and falls within the reign of Sadasivarâya.

9

At the same village, on the 1st vîragal at the village entrance (Hassan Taluk 92 revised).

Size  $5' \times 3' - 6''$ .

Kannada language and characters.

ಆದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಮುಂದೆ 1 ನೆಯ ವೀರಗಲ್ಲು.

ಹಾನನದ ತಾಲ್ಲೂಕು 92 ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದು ಪಡಿ.

ಪ್ರಮಾಣ 5' × 31"

I ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

- ಸ್ಟಸ್ತಿ ಶ್ರೀಮನ್ಗಹಾ ಮಣ್ಣ ಳೀಕ್ಷರಂ ತ್ರಿಧುವನಮಲ್ಲ ತಳಿಕಾಡು ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿಗೊಣ್ಣ
- 2. ಭುಜ ಬಳ ವೀರ ಗಂಗ ಹೊಯ್ಸಳ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರದೆ ಪ್ರಿಥ್ನಿಯ ರಾಜ್ಯಂ ಗೆಯತ್ತ
- 3. ಮಿರೆ ಕುದುರೆ ಗುಂಡಿಯ ಪೂರ್ಬ್ಫಾಮ್ನಾಯದ ಗವುಂಗಿಳಿದವುಚೊಳೆಯಣ್ಣ ತಮುತಿಬ್ಬ೯ರು ಪ್ರಧುಗಳಂ
- 4. ದಾದಿಯಾಗಿ ಅವರಿಂಬಳಿಯ ತಿಬ್ಬಗಾವುಂಡನಬಾಳುಗಿ ಹಾಸನ ಹಳೆಯಕುಪೆ ಬಾಳದ ವಿಜ್ಜನಮ

II ನೆಯ ಅಡ್ಡ ಪಟ್ಟ.

- 5. ಗಂ ನಾನ್ತ ಹರಿಯಟ್ಟನ ತಮ್ಮ ಮಾರಹರಿಯೆಟ್ಟ ಹೆಗ್ಗೆ ಡೆಬಿಣ್ಡಯ ತಮ:ತ ಮೂವಂದಿರ ಹಿರಿಯಮಗಂ ಬಾಳುಗಿಯ ಚಟ್ಟಯಂ ಶ್ರೀ ವಿ
- 6. ಫ್ಲು ವರ್ದ್ಧನ ಬಿಟ್ಟದೇವನ ವಿನೋದಕೆ . . ನು ಬಳುಗ . . . . . ಕೊಪದಲು ಕಾದಿದನ ದೋಳರನ ? ಕುಮಾರನ . . . . ಬವರ
- 7. ಕ್ಕೆ ಬಯಲಲಹುದು ಕೊಂದು ತಲೆ ಕಿಡಿಸಿಕೊಂದಟ್ಟದ ಮಾರಣ್ಣನ ಚೆಟ್ರಯ . . . . . . . ನಾ
- 8. ಗಿ ಯೋಲಗಿಸುತ್ತವಿರಲು ಹೊಯ್ಸಳ ದೇವರ್ ದಿಗ್ಬಿಜಯಂಗೆಯ್ದು ಹಾನುಂಗಲಕೋಟೆಯ ಮುತ್ತಿಸಬವರ್ಷ ೧೦೬೦ ಸಿದ್ದಾ
- 9. ರ್ತ ಸಂವತ್ಸರದ ಪೊಷ್ಣ ಸುದ್ದ ೧೪ ವ ಲಗ್ಗೆ ಕೊಣ್ಡಲ್ಲಿ ಇಂು.

#### Note 6.

This is a vîragal record, now revised, describing the exploits of a warrior named Chettaya of Bâlugi in the siege of the fort of Hanungal by the Hoysala King Vishnuvardhana. It is dated \$1060 Siddharthi sam. Pushya su 14 Vaddavara and corresponds to Thursday 4th January 1140 A.D.

The titles applied to the king are Mahâmaṇḍalêśvara, Tribhuvanamalla, capturer of Talekâḍu, Gangavâḍi and Noṇambavâḍi, Bhujabala-Viraganga-Hoysaladêyar.

It is stated that the two *Prabhus* (masters) of the village Kudureguṇḍi named Gaungilidama of Pûrvâmnâya and Choleyaṇṇa went to the battle and Cheṭṭaya of Bâlugi fought in the battle at Hânungal during the victorious expedition of the king and he pierced the enemy and died. Cheṭṭaya was the son of Mâra Hariyaṭṭa heggade who also seems to have died in this war undertaken by the king in sport

but as these lines 6 and 7 are full of lacunae owing to the letters being quite worn out one cannot be quite certain of their meaning. The warrior Mara Hariyatta is stated to have had two brothers Santa Hariyatta and Bindaya and was the son of Vijja, son of Tibbagavunda and belonged to Balugi Hasana Haleyakupebala and Chettaya was the eldest of the sons of these brothers. The meaning of the last phrase Balugi Hasana Haleyakupabala is not clear. Hasana is the name of Hassan, the present headquarters of the Hassan District.

## 10

On a 2nd vîragal at the same place in the same village Kudureguṇḍi (Hassan 93 Revised).

# Size 4' x 3'.

Kannada language and characters. ಆದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಊರ ಮುಂದೆ 2 ನೆಯ ವೀರಗಲ್ಲು. ಹಾಸನದ ತಾಲ್ಲೂಕು 93 ನೆಯ ನಂಬರಿನ ತಿದ್ದು ಪಡಿ.

# ಪ್ರಮಾಣ 4'×3'.

	Swots 4 X S.
Iನೆಯ ಆ	व राधु
1.	ಸ್ಪಸ್ತಿಶ್ರೀ ಹೊಯನಳ ವೀರಬಲ್ಲಾಳ ದೇವರು ಪ್ರಿಥ್ಯರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಶಕವರ್ಷ ೧೧೧೩ ನೆಯ ಶ್ರೀಮುಖದ
	ಪೊಷ್ಟದ
2.	ದಲು ಕುದುರೆ ಗುಂಡಿಯ ಗೆಯ
3.	, ವಿರಸನ ಶ್ರೀ
4.	ಪೊಯ್ಸಳ ವೀರಗಂಗ
5.	♥ਰ
6.	ಮ ನಗವುಡ ಕುದುರೆ ಗುಂಡಿಯ
	ಲೂ ವಿಪ್ರ
7.	ರು ಪೋಗಿ ನಿರುತ ಗಲ ಗೌಡುಗಳಂ ರೋಸದಿ ಮಸಣಂಗೆ ಬೆ
8.	ನನ ಹೇಳ ಕಯಕೊಂಡಾಗಳ್ # ಕೊಂಡಾಳ್ದ ರದೆನದಿಂಪೋಗಿ ಛಂಡಿಮಿಟ್ಟಿಯ
[] ನೆಯ ಕ	अद्धं बार्धः
9.	ಘಟ್ಟದಲಕರ್ಳ ಅಜ್ಯೆಯಟ್ಟಿ ಬಪ್ಪ ಕರ್ಳರ ಬಹಸಿಡಿರೆಅಪಂತಿರೆಜಿಗಿ ಕುಜುದಜಾ
10.	ದಹುದಂ ನೆಹುಗಂಡ ಮೆಹದಮನಣ ಂತು ಕದನದೊಳ್ ಕುಯ್ಡ ರಾಶಿವೆಗ್ಗಳಿಸಿ ॥ ಅರವರಿನ
11.	ದಾಳು ತನದೊಳು ಪರಕಲಸಿದ ನೊಂದಿಯಟ್ಟಣಂ ಗಳೊಳಾಳು ದುರೆಕೊಳು ಕಲ ದು ಎಳಗುಂ
12.	ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದ ನಾಮನಣೋಜನು   ಆಚ್ಚರಸಿಯರುಯ್ಯ , ದುಂತಿಗ
13.	ದು ದಾಯ್ತು ಬವರ ಯಾ ನಿಚ್ಚಟಗಕೇ ಮನಣನ ಬೇರ್ವ್ಯರಿ
14	ದು ನೋಮನಾಥ ಚರಣದ 🛘 ಒಡಪಟ ದಕೆ ತೊಟ ಕಡುಗಲ ಮಗ ತಾನೆಂತ ನಡಡಿತು

#### Note.

ಜಂಗಂ ಗಡಣದೊಳು ವೀರಗಲ . . ಹೆಣ್ನೋಜ ನಿಲಸಿಜನಮಂ ಪಡೆದ |

15.

This is a viragal of the reign of the Hoysala king Vira Ballâla II and records the heroism and death of a warrior named Masana or Masanôja in fighting against robbers

in the valley of Bhandimitteyaghatta. It is said that the Brahmans of the village Kuduregundi who were harassed by these robbers complained to the gaudas of the village who in turn directed Masana to undertake the expedition. He is said to have fallen upon the robbers like lightning and killed several warriors and horses belonging to their band and the dead bodies of the slain beings lay in heaps. In the end he is said to have died and to have been carried by celestial damsels to heaven.

His brother Hennoja is stated to have set up this vîragal in the memory of the hero.

The inscription is dated \$1113 \$rîmukha sam. Paushya. No tithi is given. The date is irregular, \$1113 being the cyclic year Virôdhikrit and the nearest year Srîmukha corresponding to \$1135 or A. D. 1213.

### 11

At the same village Kuduregundi on a 3rd vîragal set up in front of the village.

Size  $3' \times 2'$ .

Kannada language and characters.

ಕುದುರೆ ಗುಂಡಿಯ ಊರು ಮುಂದೆ 3 ನೆಯ ವೀರಗಲ್ಲು.

# ಪ್ರಮಾಣ 3' × 2'

# Iನೆಯ ಆಡ್ಡ ಪಟ್ಟ.

- 1. ಸ್ಪಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀ
- 2. ವೀರನಾರಸಿಂಘದೇವರು ದೋರಸಮುದ್ರದ ನೆರೆ
- 3. ವೀಡಿನಲ ಸುಕಸಂ[ಕ] ಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತ

# Ⅱ ನೆಯ ಆಡ್ಡಪಟ್ಟ.

4,	ವಿರಲು ಕಾ	F 4	ಯಲು ಕುದುಕ	rbo
5.	acto	* 34 B		ನಜ
0	ಬರು ಹುದುಗೆ ಗುಂಡಿಯ			note and

#### Note.

This vîragal is full of lacunae and records the exploits of a warrior named Najala? in a battle at Kuduregundi. No date is given. The king is named Pratâpachakravarti Vîra Nârasinghadêva and is stated to be ruling at Dôrasamudra. From the nature of its characters the record seems to belong to the reign of the Hoysala king Narasimha II (1220-1235).

# KOLAR DISTRICT.

CHIKBALLAPUR TALUK.

12

At the village of Nandi in the Hobli of Nandi, in the pavement of the Bhôganandtśvara temple.

Kannada language and characters.

ಚಿಕ್ಕಬಳ್ಳಾಪುರದ ತಾಲ್ಲೂಕು ಭೋಗನಂದೀಶ್ವರ ದೇವಸ್ಥಾನದ ಹಾಸುಗಲ್ಲನ ಮೇರೆ. 1. ಗಂಡರ ಗೂಳಿ ಭದ್ಯವನು.

Note.

This merely contains the name of a devotee: Gandaraguli Bhadrapa. The characters seem to belong to the 16th century A.D. The word gandaraguli means a bull among warriors. The name probably indicates a general or a chief of the period.

13

On another slab in the same pavement.

Kannada language and characters. ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲನ ಮೇರೆ.

ಆವತಿಯ ಗೌಡ ಭೈರೆಯ.

Note.

This also gives the name of a devotee who made obeisance to the god in the Bhoganandîśvara temple. The name given is Avatiya-gauda Bhaireya. The Avati gaudas were chiefs who ruled from about the 15th century till the 18th century. They belonged to the community of gaudas or farmers of the Morasu Wokkal tribe who came from the east in the 15th century and settled in the Avati village with the Nandi-mandala and the Devanapura (Devanhalli) kingdom as their territory. The name Bairegauda is often met with in this family and it is difficult to identify the Bairegauda of the present record.

The characters of the inscription seem to belong to the 16th century A. D.

MULBAGAL TALUK.

14

On a big boulder in the Kurudumale hill, in the hobli of Duggasandra. Size 2'-6"×1'-2".

Telugu language and characters.

ಮುಳಬಾಗಿಲು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕುರುಡುಮರೆ ದೆಟ್ಟದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

# ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

- 1. ರಕ್ಕಾಕ್ಷಿ ಸಂಪತ್ನರ ದುಗ್ಗನ
- 2. ಮುದ್ಯಂ ಬಯಿರದೇವುಡು
- 8. ಕಟಿಂಚಿನ ಸೋಪಾನಂ.

#### Note.

This records the construction of the steps apparently for ascending the hill of Kurudumale by a person named Bayiradêva of the village Duggasandra in the cyclic year Raktâkshi. Duggasamudra is the same village as Duggasandra which is situated at a distance of 2 miles to the north of Kurudumale.

The inscription is not dated in the Śaka era. Only the cyclic year Raktākshi is given. The characters seem to belong to the 18th century A.D.

## 15

At the village Avani, in the Hobli of Avani, on a stone pillar standing to the left of the Bharatêśvara shrine in the Râmalinga temple.

# Size 2' × 1'-6".

Old Kannada language and characters.

ಆವನಿ ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಧರತೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ನಿಲುವುಗಂಬದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'×1'-6".

ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

- 1. ಸ್ಪಸ್ತಿಶ್ರೀ ಪೃಥಿವಿಗಂಗರ
- 2. ಸಂಗಂಗ ಮಾರ್ತ್ರಣ್ಣಂಬನ್ನು
- 3. ಬಾಣೀಶ್ವರಮುಂ ಪಣ್ಡೆ ತಥ
- 4. ಟರರುಮಂ ಕಣ್ಣು ದೇವರ
- 5. ಸೆದೆಟ್ 1 ಆಗೆ ಇಪ್ಪ
- 6. ತ್ತು ಗದ್ಯಾಣಂ ಶತ್ರಕ್ಕಂ ಮೂ
- 7. ವತ್ತು ಗದ್ಯಾಣ ಪೊನ್ನಂ
- 8. ಕೊಟ್ಟಂ ಇದು ಎಲ್ಲಾ ಕಾಲ
- 9. ಮುಂ ಸಲ್ಗು ಕೆಹುಗೆ ಅ
- 10. ಯೈತ್ತು ಗದ್ಯಾಣ ಕೊಟ್ಟ

### Transliteration.

- 1. svasti śrî Prithivigamgara-
- 2. sam Gamga-marttandam bandu
- 3. Bânêśvaramum Pandita-bha-
- 4. ţararumam kandu dêvara-
- 5. sedere? age ippa-
- 6. ttu-gadyanam satrakkam mû-
- 7. vattu gadyāņa ponnam
- 8. kottam idu ellâ kâla-
- 9. mum salgu kerege a-
- 10. yvattu gadyana kotta

## Translation.

Be it well. The illustrious Prithivi-gangarasa, a sun to the Gangas, came and visiting Banesvara and the Pandita Bhatarar granted gold consisting of 20 gadyanas as taxes for the service of the god (sedere\*) and 30 gadyanas for the feeding of people (satra). This will last for all times. He granted 50 gadyanas for the tank.

### Note.

This record registers the grant of certain sums of money for the expenses of the maintenance of the temple of Bânêśvara for free-feeding, and for the upkeep of the tank apparently at Âvaṇi made by the Ganga King Prithivi-Gangarasa. The king is stated to have paid a visit to Bânêśvara and to its priest, Paṇḍita-bhaṭārar. This Paṇḍita-bhaṭārar may probably be the spiritual ancestor of Tribhuvana-karta-dēvar who is spoken of in Ś 883 as the chief manager of the temples at Āvaṇi. [E. C. X, Mulbagal 65.] We do not know definitely where the Bânêśvara referred to here is situated. It is probably the present god Bharatêśvara near whose temple the present inscription is found. It might have been named after some Bâṇa king who built it. The rule of the Bâṇa kings in the area is referred to in various inscriptions (E. C. X, Mulbagal 26, 92, etc.)

The date of Prithivigangarasa cannot be determined. There is a Prithviganga, son of Vishpugôpa in the list of Ganga kings. But he is too early for the present record which may be assigned to the ninth century on paleographical grounds. Perhaps he may be identified with Pilduvipati, son of Sivamara II, Ganga king, who ruled in the ninth century, A. D. (Rice, Mysore and Coorg from Inscriptions, p. 42).

<sup>\*</sup>The meaning of the phrase dêvara sedere is not clear. It might mean taxes for the service of the god (dévara sévedere with the letter vs omitted in the text). But one cannot be certain of this.

# MYSORE DISTRICT.

GUNDLUPET TALUK.

16

At the village Bêgûr in the Hobli of Bêgûr, on a slab standing in front of the Ânjanêya temple at the village entrance.

Size 4'-1" × 2'-7".

Kannada language and writing.

ಮೈಸೂರು ಡಿಸ್ಪ್ರಿಕ್ಚು.

ಗುಂಡಲುಪೇಟೆ ತಾಲ್ಲೂ ಕು.

ಜೇಗೂರು ಹೋಬಳ ಕಸವಾ ಗ್ರಾಮದ ಅಂಕದ ವಾಗಿಲಿನ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

# ಪ್ರಮಾಣ 4'-1" × 2'-7"

	Demote 4-1 × 5-1
1.	[ಶುಥಮ] ಸ್ತು ಸ್ಪಸ್ತಿಶ್ರೀ ನಕಲ ನಾಲವಾಹ
2.	[ಇಲ್ಲ ಲಂಗವನ್ನು ಕೆತ್ತಿದೆ] ನಕೆ ಸಲುವ ೧೫೪೮ ನೆ
3.	ಕೊಬಕ್ರುತು ಸಂವತ್ಸರ
4.	, ಪವೊಡೆರು ಕೊಡ
5.	ಡೆರಿಗೆ ಕೊಟ ಗ್ರಾಮ ಕಪರೆಗೊ
6.	. ಕೊಟಸಾದ [ನ] ದ ಕ್ರಮವೆಂತೆಂದ
7.	ಯಪುರಕೆಸಲುವದೇಹುರ
8.	ಬಳಿ ಅ ವಿರಕ್ತಗೊಡಗೆ ಕಪ್ಪರಗೊ
9.	ಡಗೆ ಆಗಿ ಕೊಟೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ
10.	ಗದ್ದೆ ಬೆ[ದ] ಲು ಸುಂಕ ಸೊಲಗೆಯೇನುಉಂ
11.	ಟಾದ ದಾಯವನು ಅನುಬವಿ
12.	ಸಿಕೊಂಡುಬಹಿರಿ [ಯೆಂದುಕೊ] ಟ ಕಪ್ಪರ
13.	
14.	బమిన బ[ఉ] రియోం
15.	ದುಕೊಟಸಾಸಾನ ಯಿದನಳಿಹಿದೆ
16.	ವರು ವಾರಣಾಸಿಯಲಿ ಗೋಉಬ್ರಮರ

ಕೊಂದ ಪಪಕೆ ಹೋಹರು ಕತೆ ಕಳನಾ

ಯ ತಿಂಬದು ಗಂಗೆ ತಡಿಲ ಕಪಿರೆಯ

ಕೊಂದಪಪಕಹೋಹರು.

17.

18.

19.

#### Note.

Several letters in this record are quite worn out and have become illegible. It seems to register the gift of a village belonging to Bêgûr (Behûr) to some Vîraśaiva

priest as viraktagodage and kapara-godage (litrent-free land granted for the beggar's bowl). The date of the grant is given as the cyclic year Śôbhakrit, the year Ś 1548 of the Śâlivâhana era. The year Ś 1548 corresponds to Kshaya and Śôbhakrit is Ś 1585. Probably Ś 1548 may be a mistake for Ś 1585 (A.D. 1663) which is the date intended.

The usual imprecation is contained at the end of the grant. The characters of the record seem to belong to the 17th century.

### 17

At the village Belachalavadi in the hobli of Bêgûr, on a slab in the field of Bhandari Basappa. [Plate XXV.]

# Size $6' \times 3'$ .

Kannada language and characters.

ಹೇಗೂರು ಹೋಬಳಿ ಬೆಳಚಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಭಂಡಾರಿ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

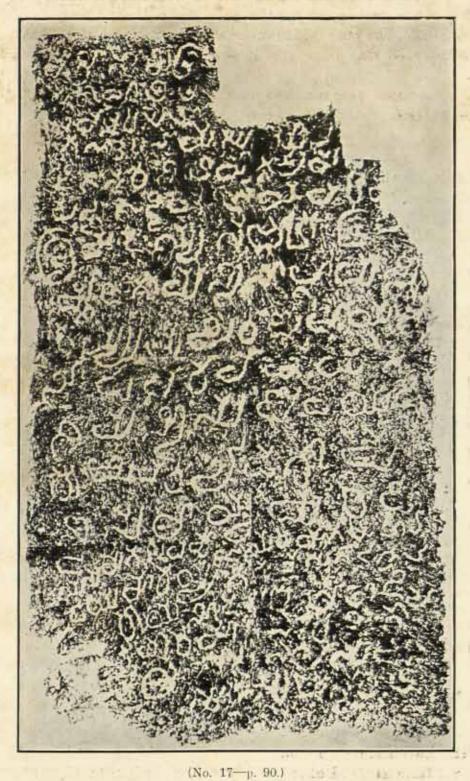
# ಪ್ರಮಾಣ 6' × 3'.

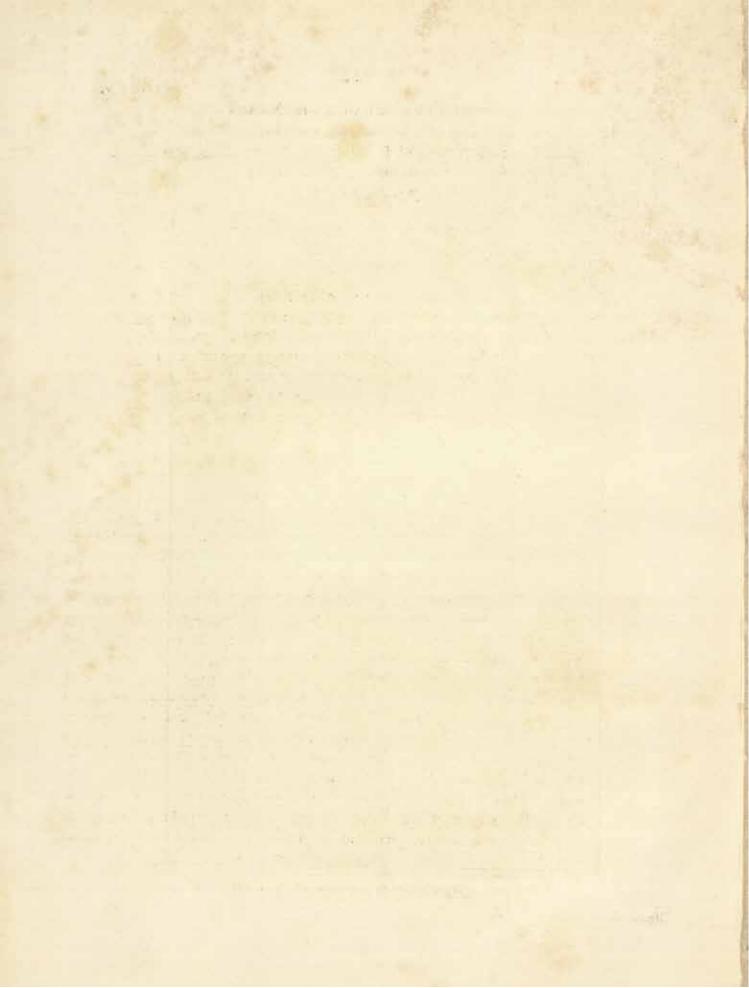
1.	ಸ್ವಸ್ತಿ ಸಖನ್ರಿ	1 10.	ಪ್ರೇಡುವರಎಱು ಯಂಗ
2.	ಪಕಾರಾಶೀತ (ಹಸುವಿನ ಚಿತ್ರ)	11.	ಗಾವೃಣ್ಣ ನುಂಪೆಹಾಯದ
3.	ನಂವತ್ಸರ ಸತಂ )	12.	ಕುಜುವತ್ತಿ ಬೇಡಗಾವು
4.	ರ್ಗೆ ೩೫ ನೆಯ ಸೂರ್ಯ ಪ	13.	ಣ್ಡ ನುಂ ಅಯ್ಯಮರೊಡೆಯರ ಮಗಂ ಮೇಲಾರೊ
5.	ದೆಗನ್ನರ ನೀತಿಮಾರ್ಗ್ಗ ಪೆಮಾಡಿ	14.	ಡೆಯ ಮಾರಯ್ಯಂಗೆ ದಾನಸು ಗೊಟ್ಟರುತ್ತ
6.	ಪಟ್ಟಂಗಟ್ಟದ ೩೭ ನೆಯ ವರಿಷ	15.	ರಾಯಣದ ಸಂಕ್ರಾನ್ತಿ ಅದಿತ್ಯ
7.	ಶ್ರೀಮದಯ್ಯ ನಚಕ್ರೇಂದ್ರಪೆ	16.	ವಾರಮಾಗೆ ನಾರಣಾಗಾ
8.	ಮ್ಮ್ರ್ ೯ಡಿಗಾವುಣ್ಣ ನಾಚ್ಚಾ ಫಣ್ಣು	17.	ಲಬಿಟಂ ನೆಲನು ಚನ್ನ
9.	ಗೆಯ್ಯುತ್ತು ಮಿರೆ ಪೆಹಾಯದ	18.	ನು ಮುಕ್ಷನಕ

## Transliteration.

- 1. svasti Sakha-nri-
- 2. pa-kâlatita-
- samvatsara-satam-
- 4. ga [l] 935 neya sûryapa-
- da gandara Nîtimârgga-permâdi
- 6. pattamgattida 37 neya varisha
- 7. śrimad Ayyana Chakrêmdra-pe-
- 8. rmmādi-gāvuņda nāļgāvuņdu-
- 9. geyyuttum ire Perayada
- 10. Jėduvara Ereyanga-
- 11. gavundanum Perayada
- 12. Kuruvatti Bêdagâvu-

# STONE INSCRIPTION OF THE GANGA KING NITIMARGA.





- 13. ndanum Ayvamarodeyara magam Mêlâro-
- 14. deya Mârayyamge dânasu gottar utta-
- 15. râyaṇada saṃkrânti Âditya-
- 16. vâram âge Nâraṇâgâ-
- 17. la bitam nelanu chandra-
- 18. num ullanaka.

## Translation.

Be it well. After 935 Solar years elapsed after the time of the Śaka king, in the 37th year after the anointing (paṭṭam-gaṭṭida) of Nttimārggapermādi, while the illustrious Ayyana Chakramdra-permmādi gamunda was the gāvuṇḍa of the nāḍ (district, a collection of villages) the weaver (jēḍuvara) Ereyangagāvuṇḍa of (the village) Perāya, and the shepherd? (kuruvatti) Bēḍagāvuṇḍa of Perāya granted as gift (the village) Nāraṇāgal to Mēlāroḍeya Mārayya, son of Ayvamaroḍeyar on the day of uttarāyaṇa-samkrānti and Sunday to last as long as the earth and moon endure.

### Note.

This inscription belongs to the reign of the Ganga king Nîtimârga-permâḍi. It is dated Ś 935, uttarâyaṇa-samkrânti, Sunday. Taking this year Ś 935 which corresponds to Pramâdin, the Uttarâyaṇa-samkrânti day falls on Thursday 24th December, 1013 A.D. and not on Sunday as stated in the record. The nearest year in which the Uttarâyaṇa-samkrânti falls on a Sunday is Ś 932. The date would then correspond to Sunday 24th December 1010 A.D. It is difficult to determine which of these years was meant by the author of the record. Perhaps the latter date was intended and 935 in line 4 might be a mistake for 932.

The year of the grant is given as the 37th year of the accession of the king Nîtimârga. Taking 1010 A.D. as the year of the grant, the king's reign would be found to commence in 974 A.D. We have the dates 989, 992, and 999 for Nîtimârga III, the last of the Ganga kings known to us [see P. 50, Mysore and Coorg from Inscriptions by Rice]. The present grant is one of the last records of the Ganga rule in Mysore which was supplanted by the Chôlas.

The record registers the gift (dânasu) of the village Nâraṇâgâl to Mêlâroḍeya Mârayya by certain gauḍas of the village Pêrâya. None of the villages named is now found. The word dânasu used here is probably a mistake for dânamum. The picture of the cow found on the top also indicates the gift of land.

<sup>&</sup>lt;sup>1</sup> The word Sûryapadagandara used here cannot be clearly made out.

At the village Horeyâla in the same hobli of Bêgûr, on a slab set up near the Ranganâtha temple.

Size  $2'-3'' \times 2'-3''$ .

Kannada language and characters.

ಆದೇ ದೇಗೂರು ಹೋಬಳಿ ಹೊರೆಯಾಲ ಗ್ರಾಮದ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ತಾನದ ಎಡಗಡೆ ಕಟ್ಟೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 2'-3".

- ಂಶುಥಮನ್ನು ನ್ನಸ್ತಿಶ್ರೀ ಜಯಾದ್ಯುದಯ
- ಂಸಾಲವಾಹನಾ ಶಕವರುಶ ೧೪೬೮ನೆಯ ನಂದವರ್ತ ಮಾ
- 3. ನವಾದ ಪರಾಭವ ಸಂವತ್ಸರದ ಕಾರ್ತ್ಮಿಕ ಶು. ೧೦ಲು
- 4. ದಳವಾಯ ಕ್ರುಪ್ತಪನಾಯಕ ಅಯನವರು ತಗಡೂರು ಚಿ
- 5. ಕಮಲಯಗೆ ಕೊಟ ಉಂಬಳಿ ಗ್ರಾಮದ ಶಿರಾಶಾನನದ ಕ್ರಮ
- 6. ವೆಂತೆಂದಡೆ ಅಚ್ಚುತ ಮಹಾರಾಯರು ನಮಗೆ ನಾಯಕತನ
- 7. ಕೆ ಪಾಲಿಸಿದ ಉಂಮತ್ತೂರ ಸೀಮೆಯ ತಗಡೂರ ಸ್ಥಳದ ಹೊಜಿಯಾ
- 8. ಲ ಗ್ರಾಮ ೧ನೂ ನಿನಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ್ಟೆ ಆ ಗ್ರಾಮದ ಚ
- 9. ತ್ರು ನೀಮೆಯ ವೊಳಗೆ ನಲುವ ಪಯಿರು ಏನು ಉಂಟಾದ ಸರ್ವ್ಯ
- 10. ಸ್ವಾಮ್ನವನು ಆಗುಮಾಡಿಕೊಂಡು ಆಡಂದ್ರಾರ್ಕ್ನಸ್ಥಾಯಿಯಾ
- 11. ಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರುವೆ ಎಂದು ಕೊಟ ಉಂಬಳಿಗ್ರಾಮ.

## Note.

This registers the gift of the village Horeyâla, situated in Ummattûr-sîme and Tagadûr-sthala, by Dalavâyi Krushnapanâyaka-aya, nâyaka of Ummattûr, as umbali (rent-free land granted for maintenance) to Chikamalaya of Tagadûr. It is dated Ś 1468 Parâbhava sam. Kâr. su 10 equivalent to 3rd November 1546 A.D. It is also stated that the office of nâyaka of Ummattûr was conferred on the donor by the Vijayanagar king Achyutarâya.

Ummattûr, once the capital of chiefs, is now a village in the Châmarâjanagar Taluk. Tagadûr is a village in Nânjangûd Taluk.

19

At the village Arepura in the same hobli of Bêgûr, on a broken slab near the Mâri temple.

Size  $3' \times 2'$ .

Kannada language and characters.

ಅದೇ ಹೇಗೂರು ಹೋಬಳಿ ಅರೇಪುರದ ಮಾರೀಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಹೊಡ್ಡ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ ಹೊಸಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1.	ಕೆನಲುವ
2.	ಯ ಸ್ಥಳದ ಅಹುಪು[ರ]
3.	ಕೊಡಗಿ ಆಗಿ ರಕ್ತ ಕೊಡಗೆಯ
4.	ಯಾಗಿ ಕೊಟ್ಟೆವಾಗಿ ಆ ಗ್ರಾಮದ ಚತುನೀಮೆಯ ಒಳ
5.	. ಗದೆ ದೆದಲೂ ತೋಟತುಡಿಕೆ ಅಚ್ಚುಮನೆಕಳಕೊಟಾರ ಮಠಮನೆವಣ
6.	ಸುಂಕನೊದಿಗೆ ನೋವಣ ಸಂದೂ 1 ನಕಲನ್ಯಾಮ್ಯವನು ಅನುಬವಿಸಿಕೊ
7.	ಂಬರಿ ಆಡೆಂದ್ರಾರ್ಕನ್ನಾಯ ಆರೀಥಂಮವನು
8.	ಅಳಿಹಿದಾತಂ ಗಂಗೆತ್ತಡಿಲ ಗೋವ ಕೊಂಡ ಪಾ
9.	ಪಾಕೆ ಹೋಹನು ವಾರಣಾಸಿಲಿ ಬ್ರಾಹ್ನ ರಕೊಂದ ಪಾಪಕೆ ಹೋ [ಹೆ]ರು.

#### Note.

This inscription is full of lacunæ. It seems to record the grant of the village Arepura with all rights to some one as rakta-kodage (rent-free land granted to the relations of a warrior who died while fighting for the country). The usual imprecation is found at the end of the grant.

No date is given nor the king named. The characters appear to belong to the 16th century.

## 20

At the village Kamaravalli in the same hobli, on a broken slab near the village entrance. Size 1'-6"×1'-0".

Kannada language and characters.

ಅದೇ ದೇಗೂರು ಹೋಬಳ ಕಮರವಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲನಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲನಲ್ಲ. ಹೊನ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ,

- 1 ಅಹವಚಿ
- 2. ಗೆಗೆ ಯಬು
- 3. ಮಿ ಮಾದಬ್ಬೆ
- 4. ಕಲತಪಿದರೆ [ಗೋವ]
- 5. ಕೊಂದರಾ ಪಾಪಕೆ [ಹೋಹರು.]

#### Note.

This small inscription registers the gift of a plot of land for the maintenance of an aravatige, a shed where drinking water and sometimes ragi gruel are given to thirsty people especially travellers who ask for the same. This kind of charity is very old in this country and is often alluded to in the old Kannada poetical works.

The land in question seems to have been given away by a female named Madabbe who also probably set up the inscription stone. The usual imprecation occurs at the end of the inscription.

No date is given nor is any king named. The characters seem to belong to 15th century A.D.

21

At the same place in the same village Kamaravalli, on a second fragmentary stone.

Kannada language and characters.

ಆದೇ ಸ್ಥಳದಲ್ಲರುವ ಮತ್ತೊಂದು ತುಂಡು ಕಲ್ಲು.

ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

- 1. ನಾಯ್ಕರ ಥರ್ಮಂ . .
- ್ದರಿಗೆ ಕೊಡಗೆ ಯಾ . . .
- 3. ೧೦೦ ನೀರನೆಅದತಂಗೆ ಸ
- 4. ಲುಉದು ಯ ಧರ್ಮ್ನ ಅಳಿಹಿ
- 5. ದ ಅವನು ಕಳನಾಯಿ ತಿಂ
- B ಬವನು
- 7. ರೂ ಕತ್ತೆಯ . . . .

#### Note.

This record is similar to the previous number in the nature of its contents. It records a grant by a chief (Nayakara-dharma) of rent-free land to the person who supplied drinking-water to the needy travellers and others in a water-shed. The extent of the land given is stated to be 100, which means 100 mannus, mannu being a very small measure of land. The name of the Nâyaka or chief who granted the land is lost as also several other details, owing to the inscription slab being fragmentary and several letters being lost thereby. An imprecation is laid against those who violate the charity. They are said to incur the sin of eating dogs, etc.

No date is given. The characters seem to belong to the same period as the previous record, namely the close of the 15th century or the beginning of the 16th century A.D.

22

At the same village Kammaravalli, on a slab set up to the south of the Upparige Basava temple (Gundlupet 90 Revised.)

ಆದೇ ಕಮ್ಮ ರವ್ಯಕ್ಷಿ ಗ್ರಾಮದಲ್ಲಿರುವ ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು 90ನೆಯ ನಂಬರಿನ ತಿದ್ದು ಪಾಟಾದ ಶಾಸನ.

- 1. ಸ್ಪಸ್ತಿ ಸಾಲವಾಹ ನಕವರಿಷ
- 2. . . . . . nvFodou !

3.	र्कु क्य [रा] विकास
4.	ಪ್ರಭವ ನಂವತ್ಸರದ ಅಪಾ
5.	ಡ ಶು. ೧೦ಲೂ ಶ್ರೀಮಂನ್ನ ಹ ಬ
6.	ಸವೇಶ್ವರ ದೇವರಿಗೆ ಕೂರಿಗನ
7.	ಹಳಿಯ ಜುಂಜವಡೆರ ಸಿನ್ನ
. 8.	ಕರಿಬನವ ವಡೆರ [ಮಗ] ಕಂ
9.	ಮರ್ [ವಳ್ಳಯ] ಲಂಗದೇವ
10.	ವೊಡೆರು ದೇವರಿಗೆ
11.	బ
10	ಣ ವಾಗಣಿಯೆಂದು ಕೊಟ

13. ಯದಕೆ ತಪಿದರೆ ಮಹಾಮಹತಿ

14. ಗೆ ಹೊಱಗು ತತ್ತ ಪ್ರನಾದಕ್ಕೆ

15. 産品のです。

## Note.

This record is much worn out and some of the letters in lines 9, 10 and 11 are lost. It seems to record the grant of some land for services in the temple of the god Basavêšvara by Lingadêva-vodeyar of Kammaravalli, son of Karibasava-vodeyar, disciple of Junjavadeyar of Kûriganahalli. An imprecation is given that those who violate the grant are to be expelled from the mahāmahattu (the Vîraŝaiva religious assembly) and forbidden prasāda (remnants of food offered to gods and priests).

The date of the grant is given as S 1490 Prabhava sam. Ashadha su. 10 and corresponds to 16th June, A.D. 1567 (taking the current Saka year 1490). The figure 9, however, is not very clear in line 2.

#### 23

At the village Hasugûli in the same hobli, on a stone set up in front of the Siddha Râmêśvara temple.

Size 3'×3'.

Kannada language and writing.

ಆದೇ ದೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲ ಗ್ರಾಮದ ಶಿದ್ಧ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು. ಪ್ರಮಾಣ 3' x 3'.

# ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಹಿ.

- 1. ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸು
- 2. ೫ ಲು ತಿಂಮಣ ರಾಯರ ಮನೆಯ ನಡವಳಿಕಾಹ

- 3. ಂ ಹೊಂನಪ್ಪ ನಾಯಕರು ರಾಮೇಶ್ವರ ದೇವರ್ಗೆ ನಂದಾದೀವಿಗೆಯರ
- 4. ಡು ಯೆರಡು ಹೊತ್ತಿನಲ ನಡೆವ
- 6 ಅಳಿಪಿದರು ಸ್ಥಾಸಿರ ಕವಿರೆಯ ಗಂಗೆಯ ತಡಿಯ
- 7. ಲ ಗೋಉ ಬ್ರಾಂಹರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು II
- ල ಯಲ ಹೊಹರು

#### Note.

This inscription records a grant made by Honnappa Nâyaka, agent for the household affairs (maneya-naḍavalikâra) of Timmaṇarâyaru, for the expenses of maintaining a perpetual lamp to be lighted before the god Râmêśvara, two times a day. The usual imprecation follows.

The date is given as Kâlayukta sam. Bhâdrapada śu. 5 and not expressed in the Śaka era. The characters seem to belong to the early part of the 17th century A.D. and the date may correspond to 15th August 1618 A.D.

Nothing else is known about the Timmannarâyaru and Honnappa Nâyakaru of the record.

### 24

At the same village Hasugûli, 1st inscription on the southern wall of the same Râmêsvara temple.

Kannada language and characters.

ಆದೇ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯಮೇಲೆ ೧ನೆಯ ಶಾಸನ,

- 1. ನರ್ವಜಿತು ನಂ
- 2 ವಶ್ಯರದ ಧಾದ್ರಪ
- 3. ದಸ್ತು ೭ ಆ | ಹಸುಕಲ
- 4. ಯಮಂಚಮರಡಿಯ
- 5. ಮಗೆ ಕಲ ರಾಮನಾಥ

- 6. ದೇವರ ಗುಡಿಯ ಶ್ರೀ
- 7. ಹೊರತರದ ಕಲುಗೆಲಸಕೆ
- 8. ಕೊಟ್ಟಗೆ ೧ಶ್ರೀ
- 9. ಮಂಗಳ ಮಹ

### Note.

This short record engraved on a wall of the temple gives the name of a person named Kali, son of Manchamaradi of the village Hasukali, and states that he gave away one gadyana for the expenses of the stone-work of the outer walls of the temple of Ramanatha. The date is given as Sarvajitu sam. Bha. su. 7 Å. No Saka year is given and the characters seem to belong to the close of the 13th century or the beginning of the 14th century A.D. Taking Š 1209 Sarvajit, the date falls on Sunday. Taking Š 1269 Sarvajit, the date falls on Monday. The former date is more probable and is equivalent to Sunday 17th August, 1287 A.D.

No king is named in the record.

#### 25

At the same place, a 2nd inscription on the same wall below the 1st inscription.

> Kannada language and characters. ಆದೇ ಗೋಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

- 1. (ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ)
- 2. ಸೀಮೆಯ ಶ್ರೀ ಹನುಕಲಯ ರಾಮಯದೇವರ ಕಾರ್ಯಕೆ [ಶ್ರೀ]
- 3. ಮಂಮಹರಾಹಾಡಿಯ ಅಮಹದೇವನು ಸರ್ವ್ವ ಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ ನತ್ರಕೆ
- 4. ಮಂಗಳಮಹಾ ಶ್ರೀ.

#### Note.

This record registers the setting up of a satra or free boarding house as an adjunct of the temple of Ramayadêvaru (same as the present Ramêsvara temple) of Hasukali (same as the village Hasugûli) by Mahadêva of Maharajadi.

No date is given nor king named. The characters seem to belong to the 14th century.

Maharājādi or Mahārājavādi is the name of a province called also Mārājavādi 7,000 with Vallūr as capital and comprising chiefly of the Kaḍapa District. Mahādēva was apparently a native of this province who had migrated to Hasugūli.

#### 26

At the same village Hasugûli in the hobli of Bêgûr, on a stone set up at the village entrance.

#### Size $6' \times 4'$ .

Kannada language and characters.

ಅದೇ ಹೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲಲ್ಲ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $6' \times 4'$ .

- 1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾನಾಮ
- 2. ನ ವಿಪಕ್ಷ ಕ್ಷೋಣೀಪ್ರಪತಿ . . . . ಪರಮಸ್ತ
- 3. ಕನ್ನಳ ಹಸ್ತಿ ವಜ್ರಾಂಕುಶಂ ಬಿರಿದರಂಕುಶಂ ವಿದ್ಯಿಷ್ಟ
- 4. ವಿದ್ಯಾರಣಂ . . . . ಶರಣಾಗತ
- 5. ವಜ್ರ ಪಂಜರಂ . . . . . ಬುಥಜನಾಶ್ರ

6.	ಯಂ ದವಿರಾಣೆಯಮ್ಮಂ
7.	ಶಕ ವರ್ಷಂ ೯೪೯ ನೆಯ ವಿಧವ ಸಂ
8.	ವತ್ನರದ ಮಾಗ ಯನ್ನು ಕುಡು
9.	ಗುನಾಡ ಪುಸುಗುಲ ಮಣ್ನ ಅ
10.	ಕೊಟ್ಟ ದವಿನಾನೆ ಯಮ್ಮ ಣ ಕಾಡ ಮಾರಗಾವ್ಯಣ್ಣ
11.	ನಮಗಂ ಅದವಗಾಪುಣ್ಯ ಂಗೆ ಇದನಹುವನಾ
12.	ಕ್ಷಿ ಕೆಲ್ಲಸೂರ ಹೊಲ್ಲ ಗಾವುಣ್ಡ ನುಂತುಪ್ಪೂರ ಕುನ್ನ ಗಾ
13.	ಫಣ್ಡ ನುಂ ಕನ್ನ ಮಂಗಲದ ಎಳವಮ್ಮ ಗಾವುಣ್ಡ ನುಂ
14.	ಹಂಸಿ ಸೋಗೆ ಯಱಹಗಾವುಣ್ಡ ನುಂಕಲ್ಲೂ [ರ] ಬೀಡೆಗಾ
15.	ವುಣ್ಣ ನುಂಹದೆವಳಿಬೂತಯ್ಯ ನುಂದಿಲ್ಲಾ ಪಯ್ಯ ನುಂ.
16.	ನಿಟೆರೆಯ ಚಾವುಣ್ಡಯ್ಯನುಂ ಇವರ್ ಹೇಡೆಬರೆದೆಂ
17.	ಹೆಗ್ಗಡೆ ಬಾನಯ್ಯ.
18.	ಇಕ್ಕರಂ ಮಹ್ಯಬಂ॥

### Note.

This record has several lacunæ in lines 2 to 10, the letters being much worn out and thus illegible. It records the grant of some land in the village Pusuguli situated in Kuḍugunâḍ in return for money made by Davisâse Ammaṇa to Ādavagâvuṇḍa, son of Kâḍamâragâvuṇḍa. It is dated Ś 949 Vibhava sam. Mâgha. No tithi is given. Ś 949 is Prabhava and S 950 is Vibhava. Taking the cyclic year as correct, the date would fall in January-February 1029 A.D.

Various royal titles are given at the beginning of the record but the name of the king to whom they apply is lost in the lacunæ and it is not possible to affirm how Davisâse Ammana was connected with him. Probably, he was a subordinate of the king. The titles applied to the king are: obtainer of the band of five sounds, mahâsâmanta, a diamond goad to the elephants, the heads of enemies, an elephant-goad to the titled, tearer of enemies, an adamantine cage to those who took refuge in him, and a patron of learned men.

Several witnesses to the transaction are named: Hollagâvuṇḍa of Kellasûr, Kundagâvuṇḍa of Tuppûr, Elavamma-gâvuṇḍa of Kandamangala, Erahagâvuṇḍa of Hannisôge, Bîchagâvuṇḍa of Kallûr, Bûtayya and Billâpayya of Hadevali, and Châvuṇḍaiya of Niṭere. Of these Kallasûr, Kallûr, Tuppûr and Niṭre are all situated in the Gundlupet Taluk within a small distance from Hasugûli. Kandamangala is probably the same as Kandagâla in the same taluk. Hannisôge is probably the same as Hanasôge in Yeḍatore Taluk and Haḍavali, same as Hathavala in Nanjangud Taluk.

The engraver is named Heggade Bâsayya and he says that he wrote the grant to the dictation of the abovenamed gaudas. He calls himself "Ikkara" in line 18 which means two-handed and signifies that he could engrave with both the right and left hands.

### 27

At the same village Hasuguli, on a slab standing in the Mastiyamma shrine at the village entrance.

Size 3'×3'.

Kannada language and characters.

ಆದೇ ಹಸುಗೂಲ ಗ್ರಾಮದ ಅಂಕದಲ್ಲರುವ ಮಾಸ್ತಿಯಮ್ಮ ನ ಗುಡಿಯಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×3'.

ಸೂರ್ಯ, ಅಂಗ, ಚಂದ್ರ, ತ್ರಿಶೂಲ.

- ಶುಧಮಸ್ತು ಸ್ಪಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯರಸ
- 2 ಸಾಲವಾಹನಸಕ ವರುತ ೧೪೬೮ ಸಂದು
- 3. ನಡವ ವರ್ತ್ತ್ರಮಾನ ವಿಸ್ಯಾವನು ಸಂವಶ್ಯರದ ಪಾ
- 4. ಲ್ಗು ನ ಬ ೧೪ ಲೂ ಶ್ರೀಮಂನ್ನ ಹದೇವ ದೇವೋ
- 5. ತ್ತಮ ಶ್ರೀನಂಜುಂಡೇಸ್ಟರ ದೇವರ ಅಮ್ರಿ
- 6. ತ ಪಡಿಗೆ ಉಂಮತೂರ ಪೊಡೆಯರು ನ
- 7. ಮಗೆ ತೆರಕಣಾಂಬಯ ಸೀಮೆಯಲ ಸ
- 8. ರ್ಷ ಮಾನ್ಯವಾಗಿ ನಡೆದು ಬಹೆ ಹೆಸುಗು
- 9. ಲಯ ಗ್ರಾಮವನು ನಂಜುಂಡೇಶ್ವರ ದೇವರಿ
- 10. ಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟೆಉ ಶ್ರೀ ಯದ
- 11. ಕೆ ತಪ್ಪಿದವರು ವಾರಣಾಸಿಯಲ ಗೋಉ
- 12. ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ॥.

# Transliteration.

- 1. śubham astu svasti šrī Vijayābhyarasa
- 2. Salivahana saka-varusa 1468 samdu
- 3. nadava varttamāna Visvāvasu-samvatsarada Pā-
- Iguna ba 14 lû srîmamn mahadêva-dêvô-
- 5. ttama šrî Nanjuņdēsvara-dēvara amri-
- 6. tapadige Ummatûra vodeyaru na-
- 7. mage Terakanâmbiya sîmeyali sa-
- 8. rvamānyavāgi nadadubaha Hasugu-
- 9. liya grāmavanu Nanjuņdēšvaradēvari-
- ge sarvamânyavâgi koţeü śrî yida-
- 11. ke tappidavaru Vâraņāsiyali gôü-
- 12. konda pâpake hôharu.

## Translation.

Good fortune. Be it well. On the 14th lunar day of the dark half of Phâlguna in the year Viŝvâvasu, 1468th year of the prosperous Ŝâlivâhana era, 13\*

for the food offerings of the great god, the best of gods, šri Nanjundešvara-devaru, we, the Vodeyar of Ummattûr have granted free from taxes the village Hasuguli which we have been enjoying as sarvamânya in Terakanâmbiya-sîme, for the service of the god Nanjundešvaradevaru. Those who violate this will incur the sin of slaying cows in Vâranâsi.

## Note.

This records the gift of the village Hasugûli in the Terakaṇâmbi kingdom for services in the Siva temple of Nanjuṇḍêŝvara at Nanjangûḍ. The donor was a chief of Ummattûr. His name, however, is not given. The date of the grant is given as Ś 1468 Viśvâvasu Phâl. ba. 14 which corresponds to Monday 1st March, 1546 A.D. The usual imprecation is found at the end of the grant.

# 28

Copper plate grant of the reign of Krishnaraja Vodeyar II of Mysore, dated Ś 1673 in the possession of Mallajamma of Madapatna in Begûr Hobli.

Single Plate: Size 1'-9" × 1'-0".

Kannada language and characters.

ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಮಾದಾಪಟ್ಟಣದ ಮರ್ಲ್ಲಾರಾಧ್ಯರ ಕುಟುಂಬ ನುರ್ಲ್ಲಾಜಮ್ಮ ನು ಹಾಜರ್ಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ.

#### ಒಂದು ಹಲಗೆ.

# ಪ್ರಮಾಣ 1'-9" x 1'-0".

ಹಲಗೆಯ ಮುಂಭಾಗದಲ್ಲಿ ತಮಿಳು ಗ್ರಂಥಾಕ್ಷರಗಳ ಆ೧ ಪಪ್ತಿ ಬರಹವಿದೆ. ಮೇಲ್ಗಡೆ ಸೂರ್ಯ, ಚಂದ್ರ, ಅಂಗ, ಬಸವ, ಕ್ರಿಕೂಲ, ತಾಂಡವೇಶ್ವರ, ಪಾರ್ವಕಿ ಚಿತ್ರಗಳಿವೆ. ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಕನ್ನಡ ಭಾಷೆಯ ಶಾಸನವಿದೆ.

- 1. ।। ಶ್ರೀ ಪ್ರಸಂನ ನಂಜುಂಡೇಶ್ವರನ್ಯಾಮೀ ಸಹಾಯಂ ।।
- 2. ಶುಥಮನ್ತು ।। ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮಂಡರೇಶ್ವರ। ರಿಪುಕುಲತರುವಿಚ್ಛೇದನ ಕುಠಾರ ಚಿತ್ರಂ।
- ನ ದೇಶಾಧಿಪರಿಂ! ಕಪ್ಪವಕೊಂಡು! ಮೂವಕ್ತೆರಡು ಧರ್ಮದೊಳ್ ವಿಬ್ಯಾತಿಯ ಪಡೆದು ಮೆರೆಯುವ
- 4. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ರಾಜಮಾರ್ತಾಂಡ ರಾಜಗಂಭೀರ ರಾಜಕುಲಮನ್ನೋ
- 5. ಭಯಂಕರರಾದಂತ್ತಾ ! ಕ್ಷಮೆಯೊಳ್ ಧರ್ಮರಾಯ ! ಶಕ್ತಿಗೆ ಭೀಮ ! ಶನ್ತ್ರದೊಳರ್ಜುನ ತುರಗಕ್ಕೆ
- 6. ನಕುಲ। ತಿಳುವಳಿಕೆಗೆ ಸಹಾದೇವ। ಸತ್ಯಕ್ಕೆ ಹರಿಶ್ಚಂದ್ರ। ಚೆಲ್ಬಗೆ ಮನ್ನ ಥನಾದಂತ್ಥಾ। ಕಂಡನಾಡಕೊಂ
- ಡು। ಕೊಂಡನಾಡಕೊಡಡು ಮಂಡಲಕರ ಗಂಡನಾದಂತ್ಕಾ । ಮಹೀಶೂರ ರತ್ತ ಸಿಹ್ಯಾಸನಾಧೀ
- 8. ಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ವಡೆಯರೈಯನವರು ಪೃಥ್ವಿಸಾಂ! ಬ್ರಾಜ್ಯಮಂ ಗೈಯ್ಯುತ್ತಿರಲು! ಯವರ
- 9. ಕಾರ್ಯೈಕರ್ತುವಾದ ಕಳಲೆ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ಕಾರ್ಯ್ಯ ಪ್ರವೀಣರಾದ
- 10. ಶಂಕರೈಯ್ಯನವರು ಕೊಯಂಬುತ್ತೂರು। ಅನೆಮರೆ ಗುರಿತನ ಪಾರುಪತ್ರ ನುಂಕಹೊಂಮು
- 11. ದೇವನ್ನಾ ನ ಮೊದಲಾದ ನಕಲಾಧಿಕಾರಉ ನಡೆಯುತ್ತಾ ಯಿರುವಲ್ಲಿ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- 12. ೧೬೭೩ ಕಲಯುಗ ೪೮೫೨ ಸಂದ ಪ್ರಜೋತೃತ್ತಿ ಸಂವತ್ಸರದ ತುರಾಮಾನ ೨೬ನೆ ತೇದಿ ಪಪ್ನಿ
- 13. ಯೂ ಸೋಮವಾರ ಪುನರ್ವಸೂ ನಕ್ಷತ್ರ। ಕುಥನಾಮರೋಗಳೂ ಕೂಡಿಯರುವ। ಯೇ ಶುಥ
- 14. ದಿನದಲ್ಲಿ ಕೊಯಂಬುತ್ತೂರ ಕೃಷ್ಣರಾಯ ಪೇಠೆಯಲ್ಲೂ! ನಾಲ್ಕು ದಿಕ್ಕಿನ ಐವೆತ್ತಾರು ದೇಶದ

- 15 ಯಿಂಟು ಬಗೆ ಪಲರು ಪಟ್ಟಕಾರರು ಕೂಡಿ ಧರ್ಮಶಾನನದ ಪಟ್ಟೆಯವ ಬರೆಸಿಕೊಟ್ಟ ಕ್ರಮ
- 16. ವೆಂತೆಂದರೆ। ಮೇಲುಸೀಮೆ ನಂಜನಗೂಡಲನಲ್ಲಿ। ಶ್ರೀ ನಂಜುಂಡೇಶ್ಯರಸ್ವಾಮಿಯವರ ಗುಡಿಗೆ ದಕ್ಷಿ
- 17. ಣ ಭಾಗದ ಕಉಂಡಿಸಿ ನದೀ ತಿರದಲ್ಲಿ ತಂಕಕ್ಕೆಯ್ಯನವರ ಉಥಯವಾಗಿ ಮಾಡಿದ ಮಠದ ಧ
- 18. ರ್ಮ್ನಕ್ಕೆ ಸಾರೋದ್ದಾ ರವಾಗಿ ಅಂಸಧಾನ ನಡದು ಬರೂರೀತಿಗೆ ನಾಉ ಮಗಮೆಯ ಉಂಟು ಮಾ
- 19. ಡಿದ ವಿವರಾ। ಪಾಲು ಕಾಡಪೇಠೆ। ಕೊಡುವಾಯಿಪೇಠೆ। ಕೊಲ್ಲಂಗೋಡುಪೇಠೆ। ನೆರ್ಜಿಪೇಠೆ। ವಂ
- 20. ನೂರ ಕಾಡಪೇಠೆ। ಕಬ್ಬ ನಪೇಠೆ। ಅಮೃತಂಮನಪೇಠೆ। ಗುಂಡ್ರ ಪೇಠೆ ಯೀ ಉಥಯ ಮಾ
- 21. ರ್ಗಗಳಲ್ಲಿ ನಾಉ ವ್ಯಾಪಾರವ ನಡಸುವ। ಜಉಳಿ। ನೂಲು। ಆಡಕಿ ಹೊಗೆಸೊಪ್ಪು। ಗಂಥದ ಕೊ
- 22. ರಡು। ಆರಗು। ಜೀರಿಗೆತುವು। ಕುಸುಜೆ। ಆರಿಸಿನ। ಮೆಣನು। ಶುಂಠ ಪಲನರಕು ಮೊದ
- 23. ರಾದ ಹೋಗಿಬರುವ ನಿಜಹೇರು ೧ಕ್ಕೆ ಕಂಠಿರ್ರಾಯ ಗುಳಿಗೆ ಬೇಳೆ ಹಣಊ। ಯದಲ್ಲದೆ! ವೀಳ್ಯ
- 24. ದೆರೆ। ಬೆಲ್ಲ। ಉಪ್ಪು। ಉದ್ದು ಮೊದರಾದ ಮೂರೆ ನಿಜಹೇರು ೧ಕ್ಕೆ ಕಂಠರ್ರ್ರಾಯ ವಿಳಾನದ
- 25. ಹಣಉ ಯೇ ಪ್ರಕಾರಕ್ಕೆ ಯೀ ಮಗಮೆಯಂನೂ ತೆಗೆದುಕೊಂಡು ಅಂನ ಸತ್ರದ ದರ್ಮ
- 26. ಉ ಆಚೆಂದ್ರಾರ್ಕನ್ನಾಯಿಯಾಗಿ ನಡವ ರೀತಿಗೆ। ನಾಉ ಯಲ್ಲರೂ ಕೂಡಿ ಸನ್ನತಿಸಿ ಬರಕೊಟ್ಟ
- 27. ಧರ್ಮಶಾನನದ ಪಟ್ಟೆಯ।। ಯೇ ಧರ್ಮವ ಪರಿಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಬಂದವರು
- 28. ಅಷ್ಟೈಶ್ಚರ್ಯ ಭೋಗ ನಂಪಂನರಾಗಿ ಯಿರಲುಳವರು। ಯೀ ಧರ್ಮಕ್ಕೆ ವಿಶ್ನಾವವಾಗಿ
- 29. ನಡದವರು ಗಂಗಾತೀರದಲ್ಲಿ ಬ್ರಂಹ್ಮ ಹತ್ಯ। ಶಿಶುಹತ್ಯ। ಶ್ರ್ವೀಹತ್ಯ। ಅಶ್ಬಹತ್ಯ।
- 30. ಗೋಹತ್ಯಾ ದಿಪಂಚಮಹಾಪಾತಕಕ್ಕೆ ಹೋಗಲುಳವರು। ಯೇ ಧರ್ಮವ ಪರಿಪಾಲಿ
- 31. ಪಿ ನಡನುವಂತ್ಥಾ ವರು ದೇವಪ್ರಸಾದ ಗುರುಪ್ರಸಾದ ಉಂಟಾಗಿ ನುಬದಲ್ಲಿ ಯರಲು
- 32. ಶ್ವವರು ನ್ಯದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ! ಪರದತ್ತಾನುಪಾಲನಂ! ಪರದತ್ತಾಪಹಾರೇಣ
- 33. ಸ್ವದತ್ತಂ ನಿಷ್ಕ ಲಂಥವೇಶ್ ದಾನಪಾಲನಯೋರ್ಮರ್ಥೈ ದಾನಾರ್ಥೈಯೋನುಪಾಲನಂ!
- 34. ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ರ್ಯೋತಿ! ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ!! !!ಐನೂರು ಕುಡಿಪಾ
- 35. धर्म वर्डा करा। ೨५ वार्त बैधान शेक्षु नेपा। वीर्वावनाम शेक्षु नेपा। वीर्वववर्षा
- 36. ಬಣಜಗರು। ೧೨ ಕುಡಿಪಾಟದ ವರ್ತಕರು। ಪೆಡಸಿಂಧೂರವರು ಅಲ್ಲಿ ತ್ಕೊರೆಯ
- 37. ವರು! ಮೈಶ್ಯನಾಮಿಶೆಟ್ಟಿ ಮೊದಲಾದ ವರ್ತಕರು ಮುಂತಾದ ಸಕಲ ವರ್ತಕರ ಪೊ
- 38. ಹ್ವಿತಾ।। ಶ್ರೀ।। ಯೇ ಪಟ್ಟಿಯವ ಬರದವ ಅನಂದಾಡಾರಿ।। ಶುಭಮನ್ನು।।

# Translation.

Lines 1-16.

Śri Prasamna Nanjundeśvara-śvami is our support.

Good fortune. Be it well. While the illustrious mahâmaṇḍalêśvara, an axe in cutting the tree, that is, the enemy's race, receiver of tribute from 56 rulers, obtainer of fame in 32 dharmas, illustrious king of kings, supreme lord of kings, a sun to kings, profound king (râja-gaṃbhîra), a terror to the minds of royal families, a Dharmarâya in forgiveness, a Bhîma in strength, an Arjuna in weapons, a Nakula for horses, a Sahadêva for understanding, a Harischandra for truth, a Manmatha for beauty, capturer of countries seen but never yielding any kingdom conquered, champion over maṇḍalikas, lord of the jewelled throne of Mahîsûr, srî Krishnarâja-vadeyaraiyanavaru was ruling the earth.

While Sankaraiya, skilled in the affairs of Dalavâyi (general) Dêvarajaiya of Kalile, who was an agent for the affairs of the king, was looking after the duties of

guritana, pārupatya, sunka (tolls), pommu (customs dues), dēvasthāna (temple management), etc., in Koyambuttūr and Ānemale.

In the year 1673 of Śâlivâhana era, and the Kali year 4852, the cyclic year Prajôtpatti, the month Tulâ, and tédi 26, sixth lunar day, Monday, with Punarvasu constellation, and auspicious yôga; on the auspicious day, the eight kinds of people, palaru and paṭṭakāraru of the four quarters and 56 kingdoms assembled together and got this paṭṭe (roll) of dharmaśâsana executed as follows:—

Lines 16-19.

In the upper country Nanjanagûḍalu, to the south of the Nanjuṇḍeśvarasvâmi temple, for the charity of the matha set up both by Śankaraiya (and ourselves?) on the bank of the Kauṇḍini river, we have granted magamai (dues paid on merchandise) in order that free feeding might be undertaken and carried on perpetually in the matt.

Lines 20-27.

In Pâlukâḍapêṭhe, Koḍuvâyipêṭhe, Kollaṃgoḍupêṭhe, Nerjêpêṭhe, Vaṇṇūra-kâḍapêṭhe, Kabbinapēṭhe, Amṛitammanapēṭhe and Gunḍlapēṭhe, in both the high-ways on the commodities we trade in, on cloth, yarn, arecanut, tobacco, sandal billets (gandhada-koraḍu), lac, cumin seed, ghee, saf-flower, turmeric, pepper, ginger and other miscellaneous goods which are carried from place to place, we all jointly agree to allow a magamai to be levied at the rate of 1 Kaṇṭhîrâya varaha, 1 haṇa and 1 bêle (one-eighth of a haṇa) for a package (nija-hêru) and on betel leaves, jaggory, salt and black gram, at the rate of 1 Kaṇṭhirâya haṇa for each package, in order that from this magamai collected, the charity of free-feeding (anna-satrada-dharma) might be carried on for as long as the sun and moon endure and to that effect we have caused this roll of dharma-sāsana (charter of charity) to be written.

Lines 27-38.

Those who protect this charity will live full of eight kinds of wealth and enjoyment. Those who obstruct this will be guilty of the five sins of killing Brahmans, infanticide, slaying of women, killing of horses and slaughter of cows, etc. Those who protect and carry on this charity will live in peace with the favour of the gods and gurus. Protecting of a charity is twice as meritorious as making a gift oneself. By seizing what is given to another, one's own gift is rendered fruitless. Between making a gift and protecting a gift already made, protecting is more meritorious than making the gift. By making a gift, one goes to Svarga and by protecting a gift, one goes to a region from which there is no fall.

Approved by 500 families of merchants, (Ainûru Kudîpâţada-vartakaru), 24 families of Têlugu Šettis, Šeţis of Dêvânga Community, Dêsadavaru (indigenous traders?), Baṇajigas, 12 families of merchants (hanneradu kudipâţada-vartakaru), Peda-sindhûravaru (merchants of Pedasindhûr), Allittoreyavaru (people of Allittore),

and Vaiśyasâmiśettis (merchant leaders of the Vaisyas) and other traders. Good ortune, Anandâchâri wrote this roll. Well-being.

## Note.

This grant engraved on a side of a single copper plate belongs to the reign of the Mysore king Immadi Krishnaraja Vadeyar and records the grant of magamai dues on merchandise by certain merchants of Palkad, Gundlupețe, etc., for carrying on free feeding in a matt set up by Śankaraiya near the Śrikantheśvara temple at Nanjangud. This Śankaraiya was an agent under Daļavayi Devarajaiya, the famous general and minister of Krishnaraja Vadeyer II.

The record is dated \$1673 Kali 4852 Prajôtpatti sam. Tulâmâsa 26 têdi, 6th lunar day, Monday with Punarvasu constellation. The date is regular for Monday 28th October 1751 A.D. (Kârtika ba. 6.) The titles used for the king are rather peculiar. The usual imprecations are found at the end of the grant; so also the names of the different classes of merchants who formed the donors occur here.

The engraver of the grant is named Anandâchâri.

A version of the grant in Tamil is given on the other side of this copper plate.

## 29

At the village Sômahalli in the same hobli of Bêgûr, on a broken slab lying in the stone matt of the Vîraśaiva priest Gangâdharasvâmi.

Kannada language and characters.

ಆದೇ ಬೇಗೂರು ಹೋಬಳಿ ನೋಮಹಳ್ಳಿ ಗಂಗಾಧರನ್ನಾಮಿಯವರ ಶಿರಾಮಠದಲ್ಲರುವ ತುಂಡುಕಲ್ಲನಲ್ಲ.

- 1. ಕಲ್ಲುಮಾಡಿದಾರಾಪೂ
- 2. ರ್ಷ್ಯವಾಗಿರುಟ್ಟಗದ್ದೆ ೫೦೦
- 3. ಇದ ನಟಪನುಗಂಗೆಯ
- 4. ತಡಿಯಲಕವಿರೆಯ
- 5. ಕೊಂದವಾಪದಿಕೋಹನು

# Note.

This record is very fragmentary, the greater part of the stone on which it is carved being broken and lost. It seems to register the gift of a plot of wet land 500 [mannus?] in extent after setting up a stone sasana to that effect. Nothing is known either about the donor or the donee.

No date is given. The characters seem to belong to the 12th century A.D. The usual imprecation against the violators of the grant is given at the end of the record.

30

At the village Chikkanapura, a hamlet of Agatagondanahalli, in the same hobli of Begûr, on a stone lying in the deserted village site.

Size 4'-6" × 6'.

Kannada language and characters.

ಆದೇ ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಅಗತಗೊಂಡನಹಳ್ಳಿ ಮಜರೆ ಚಿಕ್ಕಣಾಪುರದ ಪಾಳುಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

# ಪ್ರಮಾಣ 41'×6'

 ಸ್ಪಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ್ತ್ರ ವರುಸ ೧೪೦೪ನೆ ಸಂದ ಕಲವರುಷ ೪೫೮೨ ಭರ ಸಂದ ಇ ಸಂವತ್ಯರದ ಪಾಲ್ಗುನ ಶು ೧೮೩ ಶ್ರೀ 3. ಮಂನ್ಯ ಹ ದೇವವೇವೋತ್ತಮಂ ಶ್ರೀ ತೆರಕಣಾಂದಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರ ದೇವರ ಶ್ರೀ ಚರಣ . . . . . . . . . . . . ಶ್ರೀ ಮನ್ನ ಹಾಮಂಡಳೇಶ್ವರ ಶ್ರೀ ವೀ ರ ನಂಜರಾಯ ಒಡೆಯರು ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಆಂಗಡಿಯ 6. ವೀರೆ ದೇವರಿಗೆ ಮಂಗಳವಾರದ ನಯಿವೇದ್ಯಕೆ ಮಂಗಳವಾರ ೧ಕೆ ಅಯಿದು ಹಣವಿನ ರೆಕದ ಲ ವರುಷವೊಂದಕೆ ವಾರ ಅಯವತ್ತು ನಾಲ್ಕಕೆ ಯಪ್ಪತ್ತು ಏಳು ಹೊಂಸಿನ ತೆರಕಣಾಂಬಿ 7. 8. ಯ ನಾಡ ಕಾಚಗೌಂಡನ ಮಾದಹೆಳಿಯ ಕಾಲುವಳಿಯ ಚಿಕಂಣನ ಹೆಳೆಯನೂ ದಿವ್ಯ ಶ್ರೀ ಕಾ 9. ರ್ಯಕ್ಕೆ ಅರಮನೆಯ ಧಂಡಾರಕೆ ಸಲುವ ಪ್ರಮಾಣಿನ ಕುಳದ ೨೬ ಹೊಂನಿನ ಗ್ರಾಮವನೂ ಆ ತಿರ 10. ಕರ್ಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಥದ್ರದೇವರ ಶ್ರೀ ಚರಣಕ್ಕೆ ಸಮರ್ಪಿಸಿ ನಿಲಾಶಾಶನ ಕಲನೂಕ ಡಿಸಿ ಕೊಟ್ಟಿವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಅಂಗಮುದ್ರೆ ಕಲನಡಸಿದೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಗದ್ದೆ 11. 12. ದೆದ್ದಲು ಸುಂಕಸುವರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಿ ಸಿದ್ದ ಸಾಧ್ಯ ಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮ್ಯ ಸರ್ವನ್ನಾಮ್ಯ ಸಹವಾಗಿ 13. 14. ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಡಂದ್ರಾರ್ಕನ್ನಾಯಿಯಾಗಿ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಧದ, 15. ದೇವರುಂಬಳಿಯಾಗಿ ವ:ಂಗಳವಾರದ ನಯವೇದ್ಯಕ ಸಲುವುದೆಂದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ!! ದಾನಪಾಲನಯೋ ಮಧ್ಯೆ ದಾನಾಚ್ಪ್ರೇಯೋನುಪಾಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ಯೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

#### Note.

ಸ್ಯದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತು ವಸುಂಧರಾ! ಪಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ತಾಯಾ

17.

18.

ಂಜಾಯತೆ ಕ್ರಿಮಿ!!

This registers the gift of the village Chikamnanahalli, a hamlet of Kachagaundana Madahalli and situated in the district of Terakanambinad with an annual
revenue of 27 hons by the mahamandalesvara Vtra Nanjaraya Odeyar for the service
of food-offerings to the god Vtrabhadra of Angadi (a line of shops?) of the village
Terakanambi.

The record is dated \$ 1404 Kali year 4582 Phalguna \$u.1. No cyclic year is given. Kali 4582 is the same as \$ 1403 expired or \$1404 current. Taking this year the

details of the dating given correspond to 18th February 1482 A.D. Vîra Nanjarâya Odeyar, the donor in this record, was the chief of Ummattûr at this time. He seems to have made several grants to the temples at Terakanâmbi, a village in Gundlupet Taluk, at a distance of seven miles east of Gundlupet. (E. C. IV Gundlupet 5 of Ś 1436, 6 of Ś 1426, etc.).

The revenue of 27 varahas is directed in the record to be expended on the service of food-offering to the god Virabhadra at the rate of five hapas every Tuesday, 54 Tuesdays being taken as occurring every year. All the usual rights of possession of the village were granted and a stone marked with a linga was set up to mark the boundaries of the village. The usual imprecatory verses occur at the end of the grant.

# SERINGAPATAM TALUK.

#### 31

At Mêlukôţe, in the Hobli of Mêlukôţe, on a boulder in the circumambulatory passage known as Kattalegavi, around the garbhagriha in the Yôga-Narasimha temple on the hill.

Kannada language and characters.

- ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ ಬೆಟ್ಟದ ಮೇಲೆ ಯೋಗಾನರನಿಂಹ ಸ್ವಾಮಿಯ ಗುಡಿಯ ಗರ್ಭಗೃಹದ ಸುತ್ತಲಿರುವ ಕತ್ತಲಿ ಗವಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆ ದಿರುವುದು.
  - ಕರಣೀಕ ಗೋವಿಂದೈಯ್ಯನವ
  - 2. ರ ಹೆಂಡಿರು ಹೊನಂಮರವರ ಸೇವೆ.

## Note.

This short record states that Honnamma, wife of Karanika Gôvindaiya, performed some service. Whether she built or repaired the garbhagriha or other portions of the temple of Yôga-Narasima cannot be determined. The characters seem to belong to the early part of the 19th century A.D.

# YEDATORE TALUK.

#### 32

At the village Mirle in the Hobli of Sâligrâma, on a slab in the ceiling of the navaranga-mantapa in the temple of Râmadêvaru.

Kannada language and characters.

ಯೆಡತೊರೆ ತಾಲ್ಲೂಕು ಸಾಲಗ್ರಾಮದ ಹೋಬಳಿ ಮಿರಲಿಗ್ರಾಮದ ರಾಮದೇವರ ಗುಡಿಯ ನವರಂಗ ಮಂಟಪದಲ್ಲ ಮೇರ್ಭಾವಣಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲನಲ್ಲ.

3.	ರಮಹೆಂಸ ಪರಿವ್ರಾಜಕಾಡಾರ್ಯ್ಯರುಮಪ್ಪ ಸಿಂಗೇರಿಯ ಶ್ರೀ ನಾರಸಿಂಹ
4.	ಭಾರತಿ ವೊಡೆಯರ ನಿಷ್ಯರು ಭಾರತಿವುರದ ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ ಶ್ರೀ
5.	ಮದನಾದಿಯಗ್ರಹಾರ ಶ್ರೀಮದುದ್ಭವ ಸರ್ವಜ್ಞ ಪುರವಾದ ವಿದ್ಯಾನಿಧಿ ದ
6.	ಕ್ಷಿಣ ವಾರಾಣಸಿಯಾದ ಹಂಪಾಪುರದ ಶ್ರೀಮದಶೇಷಮ
7.	ಹಾಜನಂಗಳು ಹಳ್ಳಿಹಿರಿಯ್ಯೂರ ಗುಂಡುಪ್ರಜೆಗಳೂ ಕೊಟ್ಟಕ್ರಯ ದಾ
8.	ನ ಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಊರ ಮೊದಲಗಾಲುವೆಯತಾ
9.	ಹತೆಂಟು ತಾಉ ವೊಡದು ತೋಟದ ಮೇಲಣ ತೆಹುಯಿ
10.	ಯದ್ದಲ್ಲಿ ನಂಮ್ಮ ಕಯಿಂದ ಧನವ ನಿಕ್ಕು ವದಕ್ಕೆ ಗತಿಯಲ್ಲದೆಯಿದ್ದು
11.	ನೀಯ ನಂಮ ಪೂರಲು ಕಾವೇರಿಯ ತೀರದಲ್ಲು ಶ್ರೀನಾರಸಿಂಹ ಭಾ
12.	ರತಿ ವಡೆಯರ ಧರ್ಮ್ನ ನಿಮಿತ್ತವಾಗಿ ಆಡಂದ್ರಾರ್ಕ್ಕನ್ನಾ ಯಿಯಾ[ಗಿ]ತ್ವತ್ರ
13.	ವನ್ನು ಮಾಡಿಸಿ ಬ್ರಾಹ್ಮಣ ಘೋಜನವನು ಯಕ್ಕಿಸುಉದಕ್ಕೆ ಕ್ರಯದಾನ ಥ
14.	ರ್ಮ್ಮದ ಗ್ರುಹ ಗದ್ದೆ ವೆದ್ದಲು ಚತ್ತು ಸೀಮೆಯ ವಿವರ ಗ್ರುಹ ನಂಮ ಬ್ರಹ್ಮಪು
15.	ರದ ವಳಗೆ ಬಡಗಣವೀದಿಯವೊಳಗೆ ಕ್ರುಪ್ಥ ಥಟ್ಟ ನಿಂ ಪಡುವಲು ಸೂರ್ಯ್ಯ
16.	ವೀದಿಯಂ ಬಡಗಲು ಅತಿರಾತ್ರೆಯಾಜಿದೀಕ್ಷಿತರಿಂ ಮೂಡಲು ಶೂದ್ರಗೇ
17.	ರಿಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ಸ್ನೀಮೆಯೊಳಗುಳ್ಳ ಮೂಡಪಡುವಲು ಹಂನೆರಡು
18.	ಕಯ ನಿವೇಶನಕ್ಕೆ ತತ್ಕಾಲೋಚಿತ ಕ್ರಮ ದ್ರವ್ಯ ವರಹಗ ೧೦ ಹತ್ತು ಹೊಂನು ಗ
19.	ದೆ ಪಡುವಣ ಪ್ರಥಮದಲು ಮೂಡಣ ಪ್ರಥಮದ ಸೋವಂಣ ಶ್ರೀಥರದೇವರರ್ಗ್ಗಳ ತೊ
20.	ಟದಿಂ ಪಡುವಲು ಪಡುವ ಗೋಡಿಯ ಆರಣಿಯಂ ಬಡಗಲು ಹರಿಥಟ್ಟರ ಗದ್ದೆಯಂ
21.	ಮೂಡಲು ವಿಜಿಯಾಪುರದ ಗಂಗಂಣಗಳ ಗದ್ದೆಯಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ಸೀಮೆ
22.	ಹೊಳಗುಳ್ಳ ಗದ್ದೆಯ ಪ್ರಾಪ್ತಿ I ಗ್ರಾಮ ಖಂಡುಗ ವೊಂದಕಂ ಕ್ರಯ ವರಹ ಗ
23.	ದ್ಯಾಣ ೧೦ ಕತ್ತು ಹೊಂನಿನ ಮರ್ಯ್ಯಾದೆಯಲ ಗೆದ್ದೆ ಗ್ರಾಮ ಹಂನೆರಡು ಖಂಡುಗ
24.	ಕ್ಕಂ ಕ್ರಯ ವರಹ ಗದ್ಯಾಣ ಗ ೧೨೦ ನೂಱಯಪ್ಪತ್ತು ಹೊಂನು ಬೆದಲೂ
25.	. ಹೊಳಲು ಮೂಡಲು ನೂಹು ಬೆದಲನುಳಿದು ಪಡುವಲು ವಾಮನ ಮುದ್ರೆ
26.	ಯ ಕಲ್ಲನಟ ಚತುನ್ನೀಮೆ ಹೊಳಗುಳ್ಳ ಬೆದ್ದಲು ಮೂನೂ⊛ಕ್ಕಂ ಕಂಬನೂಱ
27.	ಆಯವತ್ತಕ್ಕಂ ಕ್ರಯ ವರಹಗೆ ೧೦ ಹತ್ತು ಹೊಂದು ಅಂತು ಗ್ರುಹ ಗಡ್ಡೆ ಬೆ
28.	ದ್ದ ೮ ಕ್ರಯತತ್ಕಾರೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತ ಉಥಯವಾದಿ ಸಂಪ್ರತಿಷ
29.	ನ್ನ ವಹ ಕ್ರಯದ್ರವ್ಯವರಹ ೧೪೦ ಅಕ್ಷಾರದಲು ನೂಹಿನಾಲ್ವ
30.	ತ್ತು ಹೊಂದನೂ ಅದೀಕ್ಷಿತರ ಕಯುಂದ ಮಹಾಜನಂಗಳು ಗಉಡುಪ್ರಜೆಗ
31.	ಳು ಹಾಗಚಿಂನ ಉಳಿಯದಂತೆ ಸಾಕಲ್ಯವಾಗಿ ಸಲಸಿಕೊಂಡವು ಯೇ ದ್ರವ್ಯಕ್ಕೆ
32.	ಯದೇ ಕ್ರಯ ನೆನವಾಗಿ ಸಲುಉದು ನೀಉ ಕೊಟ್ಟ ಕ್ರಯದ ಹೊಂನನೂ
33.	ನಂಮ ಕಟ್ಟೆ ಕಾಲುವೆಗೆ ಯಕ್ಕಿದೆವಾಗಿ ಯಗದ್ದೆ ಬೆದ್ದಲು ಗ್ರುಹವನೂ
34.	ನು ಬಿಟ್ಟು ಏನುಕ್ಳದನೂ ನಾಳು ಊರಾಗಿಹಡೆದು ನಷ್ಟಿಕೊಂ
35.	ನು ತೆತ್ತು ಶ್ರೀನಾರಸಿಂಹ್ಯಭಾರತಿ ಪೊಡೆಯರ ಶಿಷ್ಯರು ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ
36,	ಅಮೊಹಾಜನಂಗಳು ಗಉಡು ಪ್ರಜೆಗಳು ಸರ್ವ್ವಾನುಮತ್ಯವಾ
37.	ಗಿ ಯೇ ಗ್ರುಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ಸೀಮೆಗೂ ವಾಮನ ಮುದ್ರೆ
38.	ಯ ಕಲ್ಲರೂ ನಟ್ಟು ಕೊಟ್ಟಿವಾಗಿ ಶ್ರೀನಾರಸಿಂಹ್ವಭಾರತಿವೊಡೆ
39.	ಯರ ಧರ್ಮ್ಶತ್ನತ್ರಊ ಆಡಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವ್ಯಮಾನ್ಯವಾಗಿ ನಡೆ
40.	ಹಿ ಬಹೆಉ ಯೀ ಗ್ರುಹ ಗದೆ ಬೆದ್ದಲಿಗೆ ನಾಉ ಯೀ ಕ್ರಯವನು ಕೊಂಡು ಕೊ
41.	ಟ್ಟೆವಾಗಿ ಯೀ ಅರ್ಥಕ್ಕೆ ನಂದು ಊರ ಲಕ್ಷುಮಿನಾಥದೇವರಮುಂದೆ ಗ್ರಮ ಮಧ್ಯ

- 43. ಉ ಯೀ ಮರಿಯಾದೆಗೆ ತಪ್ತದೆ ನಡಸುವ ಹಾಗೆ ಸಾಲುಗಾವೆಯ ಮಹಾಜ
- 44. ನಂಗಳನೂ ಮಿರ್ಲೈಯ ಮಹಾಜನಂಗಳನೂ ಮರ್ಬ್ಬಳೇಶ್ವರದೇವರ ಬೆಟ್ಟದ ಗಣಾ
- 45. ಚಾರಿಚಾಮಯದೇವನೂ ಸಮೆಯಕುಮಾರ ಕೊಹಗಳ ಮಾಯನಾಯ್ತ
- 46. ನನೂ ಈ ಯೆರಡು ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳನೂ ಯೆರಡು ಸಮೆಯದ
- 47. ವರನೂ ಹೊಣಿಯ ಕೊಟ್ಟಿವಾಗಿ ಯೀ ಧರ್ಮ್ನವು ತಪ್ಪದಹಾಗೆ ಯೀ ಹೊಣಿಕಾ
- 48. ಆರ ವಶದಲೂ ಪತ್ರಶಾಸರ ಪ್ರತಿಯಲೂ ಶಿಲಾಶಾಸರವನೂ ಬರೆಸಿ ಮಿರ್ಲ್ಲೈ
- 49. ಯ ಶ್ರಿನಾರಸಿಂಹದೇವರ ಮುಂದೆ ನಟ್ಟುಕೊಟ್ಟೆಉ ಯೀ ಗ್ರುಹ ಗದ್ದೆ ಬೆದ್ದ
- 50. ೮ ಡತ್ತು ಸೀಮೆಯಲು ಉಳ ಆಕ್ಷೀಣೆ ಆಗಾಮಿಸಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಶಾ
- 51. ಣ ಸಿದಸಾಧ್ಯ ಅಪ್ತಭೋಗತೇಜನ್ಸಾಮ್ಯಉಸಲುಉದುಯೆಂದು ಶ್ರೀನಾರ
- 52. ಸಿಂಹೈ ಭಾರತಿ ವೊಡೆಯರ ಧರ್ಮದ ತೃತ್ಯಉ ಆಡಂದ್ರಾರ್ಕೃನ್ನಾಯ
- 53. ಯಾಗಿ ನಡಸುವ ಹಾಗೆ ಆ ದೀಕ್ಷಿತರಿಗೆ ಆ ಮಹಾಜನಂಗಳು ಗುಂಡು ಪ್ರ
- 54. ಜೆಗಳೂ ಸರ್ವ್ಯಾನು ಮತ್ಯವಾಗಿ ತಂಮ ಸ್ವರುಚಿಯಿಂದ ಹಿರಂಣ್ಯೋದಕ ದಾನ ಧಾ
- 55. ರಾಪೂರ್ವ್ಯಕವಾಗಿ ವೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಕ್ರಯದಾನಪತ್ರ ಯೇ ದಂರ್ಮ್ನ
- 56. ಕೆ ಆರು ತಪಿದವರು ಶ್ರೀ ಕಾಸೀಕ್ಷೇತ್ರದಲು ಮಣಿಕರ್ಣ್ ಕೆಯ ತೀರದಲು
- 57. ಸೂರ್ಯ್ಯಗ್ರಹಣ ಅರ್ದ್ಫೋದಯ ಕಾಲದಲು ಕವಿಲೆಯ ವಧಿಸಿದ ಪಾಪದ
- 58. ಲು ಹೋಹರು ಬ್ರಹ್ನ ಹತ್ಯವ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹರೂ ಸ್ವದ .

## Translation.

In the year......on Sunday.

To Chikka-Dikshitar of Bhâratipura, disciple of the paramahamsa-parivrâjakâchârya Nârasimha Bhârati Voḍeyar of Singèri:—The mahâjanas of Hampâpura which is the same as the eternal agrahâra Udbhava-Sarvajnapura aliasVidyānidhi Dakshina Vārāṇasi and the gaudu prajes of Halli Hiriyûr gave the following charter of sale:—

As the first channel of our village was breached in 8 or 10 places above the garden? and as we were unable to afford funds to effect necessary repairs we have sold you for the purpose a house, rice lands and dry lands situated within the four boundaries specified in order that you might use them for a choultry to be set up in our village, on the banks the Kavari to feed Brahmans for the merit of Narasimhabharati Vadeyar [of Singeri].

The house sold measures twelve spans (kai) east to west, is situated in our Brahmapura (Brahman settlement) in the north street, within the four boundaries, viz., to the west of Krishnabhatta's (house), to the north of suryavidi (lit. sun-street, the main street in a village running east-west) to the east of Atirâtre-yâji Dîkshitar's (house) and to the south of the Śūdra quarters and for this house the sale price fixed according to the market conditions at the time (tat-kâlôchita-kraya-dravya) is 10 hons.

The wet land given is situated in the western quarter (paduvaņa-prathamadalu), to the west of Sovaṇṇa Śridharadeva's garden in the eastern quarters (mūḍaṇa-prathama), to the north of the arani (?) of western weir, to the east of Haribhatṭa's

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wet field and south of Vijeyapura Ganganna's wet lands. The price (prapti) of the wet land situated within the above four boundaries amounts to 120 varahas for wet lands of the sowing capacity of 12 khanduga measured locally. The dry lands given consist of 150 kambas (poles) or 300 (measures of) beddalu (dry land) situated within the four boundaries marked with a stone having Vamana's effigy and situated in Holalu (?) leaving out 100 beddalu (measures of dry land) in the east and are sold for 10 hons. All together for the house, wet lands and dry lands, we the mahojanas and gaudu prajes have received from the said Dîkshitar, 140 hons as the price fixed in accordance with the market conditions at the time (tat-kalochita) by arbitrators (madhyastas) and accepted by both parties (the seller and the purchaser). This amount is in full settlement of the sale transaction.

As the sale price given by you has been invested by us over embankments and channels, we the said mahajanas and gaudu prajes, have given away the said wet lands, dry lands and house and retained the rest of the lands, etc., of the village after paying compensation (nashți). We have unanimously got stones bearing the effigy of Vamana set up in the four boundaries of the said house, lands dry and wet, and made them over to Chikka Dikshitar, disciple of Narasimha-Bharati-Vodeyar. We also agree to carry on the dharma-satra of Narasimha-Bharati for ever free of encumbrances. As we have received the price of the said house, wet and dry lands, we have caused a stone charter to be engraved and set up in the middle of the village in front of Lakshminatha devaru of our village containing an inscription, which is a copy of the document of sale. In order that this might be observed without failure, we have given as sureties the mahajanas of Salugave and of Mirle and Chamayadeva, ganachari (chief of Saiva priests) of Marbbalêśvara-dêvara-beţţa and the samaya-kumāra (lit. son of religion usually applied to the community of satanis) Koregala Mayanayaka, the mahajanas of the two agraharas and the followers of both the religions? (yeradu-samayadavar). To provide for the continuance of the dharma, we got written a stone sasana containing a copy of the sale-deed and setting it up before the god Narasimhadêvar of Mirle, placed it under the control of the above sureties. All the imperishables, future values, treasure on the surface or buried underground, water springs, minerals, present rights, possibilities-all the eight rights of enjoyment and possession will belong to the said Dikshitar and the dharmasatra (free boarding house for Brahmans) of Narasimhabharati Vodeyar will be continued to last as long as the moon and stars endure. To this effect the said mahajanas and gaudu prajes have unanimously and willingly granted this sale-charter to the said Dikshitar with pouring of water on gold. He who violates this grant will incur the sin of killing tawny cows in Kasi-kshetra, on the banks of Manikarnike during solar eclipse and Ardhodaya. He will also incur the sin of killing Brahmans.

#### Note.

The slab on which this record is engraved is fitted into the ceiling of a temple and thus not only is its decipherment tiresome but also the first two lines are practically lost in the mortar pointing. Thus the date given in lines 1 and 2 is mostly illegible, the only details of dating that are clear being the month Mârgaŝira and the week day Sunday

The epigraph records the grant of a house and some lands dry and wet for value received by the mahājanas of the village Hampāpura, and the gaudu prajes of the village Halli Hiriyūr to Chikka-dikshita of Bhāratipura, disciple of Nārasimha-bhārati Vodeyar, guru of the Šringēri Matt. The house and lands granted were intended to provide accommodation for and to meet the expenses of maintaining a free feeding-house for Brahmans in the village (Hampāpur) on the banks of the Kāvēri set up for the merit of Nārasimha-bhārati. A sum of 10 hons was assigned for the house and 120 hons for the wet lands of the sowing capacity of 12 khandugas and 10 hons for the dry lands measuring 120 kambas (poles). All together 140 varahas were paid as the purchase money for the estate bought by Chikka-dikshita and this amount was utilised by the said mahājanas and gaudu prajes for repairing the dams and channels of the river Kāvēri belonging to their village which they could not undertake previously for want of funds. The boundaries of the house and lands are next given.

It is further stated that a sild-sasana or stone charter was set up giving the details of the grant in the centre of the village of the donors (Hampapura) in front of the Lakshminatha temple. Another copy of this charter is stated to have been set up in front of the Narasimha temple at Mirle for the sureties of this grant who are stated to be the mahajanas of Salugave and of Mirle, and Chamadeva, the ganāchāri (preceptor of the gana, or the chief priest of Virasaiva community) on the Marbbalêsvara-dêvara-betta (same as the Chamundi hill, near Mysore where a temple of Mahabalêśvara is found in proximity to the Châmundi temple) and the sameya-kumāra Koregaļa Māyanāyaka and the mahājanas of the two agrahāras and the people of the two sameyas. It is difficult to explain the exact significance of the word sameya and sameya-kumara used here. Sameya usually means sect, or religion or community. The two sameyas here may probably be the Vîrašaiva sect and the Brahman sect. Sameya-raya is the name given to a caste known as the Sâtânis, a branch of the Vaishnavas. Mâyanâyaka may have been the head of the Sâtânis of the place at the time. The usual rights and powers of possession of the property granted were also conferred on Chikka-dikshita.

An imprecation is given that the violaters of the grant will incur the sin of killing cows and Brahmans in Kaśi, on the bank of Manikarnike at the time of solar eclipse and Ardhodaya-kâla. For Ardhodaya see M. A. R. 1931, p. 154. Of the villages named in the grant, Hampâpur is the name of a railway station in Yedatore Taluk,

a few miles from Mirle. It is called Udbhava-sarvajnapura and Vidyanidhi Dakshina-Varanasi. Halli Hiriyür seems to have been a hamlet of Hampapura or a village close to Hampapura. It is not now found. Salugave is the same as Salagrama, a village about 4 miles from Mirle. Bharatipura to which the donee Chikkadıkshita belonged is probably the village of that name near Tirthahalli in Tirthahalli Taluk, Shimoga District.

No date is given. The characters seem to belong to the 15th century and Narasimhabhârati named herein may be the Narasimhabhârati, guru of the Śringêri Matt (c. 1464–1479).

# SHIMOGA DISTRICT.

SHIMOGA TALUK.

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In the town of Shimoga, in the hobli of Shimoga, on a 1st viragal lying by the roadside, opposite the Railway Station.

Size 4' × 3'

Kannada language and characters.

ಶಿವಮೊಗ್ಗೆ ತಾ। ಶಿವಮೊಗ್ಗೆ ಟೌನ್ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕರ್ ಉತ್ತರ ದಿಕ್ಕಿನ ರಸ್ತೆ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

I. ನೆಯ ಅಡ್ಡಪಟ್ಟ.

- 1. ಸ್ಪಸ್ತಿ ಶ್ರೀ ಕನ್ನರದೇವ ಪ್ರಿಥ್ವಿ ರಾಜ್ಯಗೆಯ್ಯುತ್ತಿರೆ ಪೆರ್ಮ್ಮಾಡಿ
- ಬೂತುಗಂ ಗಂಗೆವಾಡಿಯನರಸುಗೆಯ್ಬಿ ಬೂತಯ್ಯನ

II. ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

- 3. ಮಾದಯ್ಯ ಸಿಂಗೆಯರ ವಾದಯ್ಯ ಗಾವುಣ್ಡಗೆಯ್ಲೆ ಮ
- 4. ಣ್ವರೆಸಾಯರ ನಾಡ ತುಹುಗೊಳಲ್ ತೆರಳ್ನು ಸತ್ತಂ ಮುಕ್ಷುಗೆಕು

## Note.

This is a small vîragal inscription. The slab containing the inscription was standing on a side of the road to the railway station near the Tirupallayya's Circle but has now fallen and is lying by the road side. The area in which the vîragals lie belonged to the village Navile situated nearby but is now included in the Shimoga town.

The record is not dated and belongs to the reign of Kannaradêva. The characters seem to belong to 10th century A.D. and very probably this Kannaradêva is the same as the Råshtrakûta king, Kannara III, called also Krishna (939-968 A.D.)

The record states that while Kannaradêva was ruling the earth, and Permâdi Bûtuga was ruling Gangevâdi and while Bûtayyana Mâdayya and Singeyara Mâdaiya were looking after the office of gâvuṇḍu, somebody whose name is lost and who was a native of Mullugere went to the rescue of cattle in Maṇḍale-sâyiranâd which had been captured and died fighting.

Permådi Bûtuga, ruler of Gangevådi, is evidently the same as the Ganga King Bûtuga circa 938-953 A.D. who was a contemporary of and related to Kannara III. The province of Maṇḍale Sâyira or Maṇḍalinâd is often referred to in inscriptions (E.C. VII Shimoga 10, 24, etc.). Maṇḍali called Maṇḍalitirtha is a village in the Shimoga Taluk, near the Shimoga town. The rule of the Gangas in these parts is also attested to by other inscriptions (E. C. VII Shimoga 24 of c 970, 96 of c 915, etc.)

Mullugere or Mullukere is a village in the Holehonnur hobli of Shimoga-Taluk.

34

On a 2nd viragal at the same place in the Shimoga Town.

Size  $4' \times 3'$ 

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ಚೌನ್ ತಿರುಷಲ್ಲಯ್ಯನವರ ಸರ್ಕಲ್ಲಿಗೆ ಉತ್ತರ ರಸ್ತೆಗೆ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ್ವನೆಯ ವೀರಗಲ್ಲು.

೧ ನೆಯ ಅಡ್ಡಪಟ್ಟ.

- ಸ್ಪೆಸ್ತಿಶ್ರೀ ಕಣ್ಣರ ದೇವ ಪ್ರಿಥುವಿರಾಜ್ಯಂಗೆವುತ್ತಿರೆ ಪೆರ್ಮ್ಡಾಡಿ ಬೂತುಗಂಗಂಗೆ
- 2. ವಾಡಿಯ . , ತ್ರಿಕೆ ಬೂತರಸದಾ ಕುಂಯ
- ೨ ನೆಯ ಆಡ್ಡ ಪಟ್ಟಿ.
  - 3. . . . . ಗಾವುಣ್ಣು ಗೆಯುತ್ತಿ ಕೆ
  - 4. ಮುಳ್ಳುಗೆ ಪ್ರಜಗೊಳರ್ ಸತ್ತೊನ್ನ.

### Note.

The characters of this inscription are much worn out and not clearly legible. It seems to be similar to the previous number (33) and names Kannaradêva as ruling the earth and Bûtuga as ruler of Gangevâdi. Some warrior seems to have fought during the raid of Bûtarasa (same as Bûtuga) in protecting the cows of the village Mullugere. No date is given. The characters are similar to those of the previous number and this record may also belong to the middle of the 10th century.

35

CHANNAGIRI TALUK.

At the village Hireuda in the hobli of Channagiri, on a slab in a field to the north of the village.

Size 3' ×1'-6".

Kannada language and characters.

ಚನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಹಿರೀಉಡಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಉಬ್ರಾಣಿ ಹಾಲಪ್ಪನ ಸರ್ವೆ ನಂ. ೧೫ರಲ್ಲಿರುವ ಕಲ್ಲು.

# ಪ್ರಮಾಣ 3' × 11'.

1.	ره	e =	ಬ ತು	Ert	ದೇ	ಕಮ	ಲ್ಲ ದೆ	<b>್ಷ</b>	ס ס	ಾಜ್ಯ	i	
2.						2			. 5			
3.	*	43	24		*1	¥	+	9		121		
4.	3	20	.2	*	(*)	*	*0		2	30		
5.	ıì.	8	4	Fo.	*					0.50		
6.	÷	267	2	(*)	¥	*	114	٠	100	ವ್ಯ		
7.	*	135		12			20			0.5	ವನ್ನ	
8.	ನ	NEV.	÷	4.7		21	4	*	उर	ಮನ	್ರಸವ	
9.	20	9.6	*		×	*1		¥	187	ಪುತ	<sub>5</sub> ಪ	
10.		4	7	(4)		*7			ಬಟರ	ಶವಪ್ರಿ		
11.	ತ	74	¥	41	7		2		ñ			
12.	*	90	*			•	4	٠	<b>5</b> 0	2		
13.	•	19	÷		70				ಪು			
14.	8	100	9	10					ಯ	ರದ	0	
15.	*1	15	15	085	*	**	9	*	ಗರ	3.	ನನ	ವಲಯ
16.	Ÿ	ia.	2						8			

# Note.

This inscription is full of lacunæ, the letters being quite worn out and illegible. It seems to record the gift of a wet land for a Siva temple, apparently of the village Hireuda in the reign of the Western Châlukya king Jagadêkamalla. The characters appear to belong to 11th century and Jagadêkamalla of this record it probably identical with Jayasimha Jagadêkamalla I (1018-1042).

#### 36

At the deserted village Mangenahalli in the same hobli of Channagiri, on a stone standing near a water course to the east.

Size 2'-6" × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ಮಂಗೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹಳ್ಳದ ಪಕ್ಕದಲ್ಲ. ಪ್ರಮಾಣ  $2'-6''\times 1'$ .

- 1. ನರಿಗಾಂಡಗೌ
- 2. ಉಡ ಕೊಟ್ಟರೂ
- 3. ಮಿಧಾರ್ಮ.

## Note.

This records the gift of the land adjoining by Narigaunda, apparently for services in a Siva temple at a short distance from the stone. No date is given nor is any king named. The characters seem to belong to the 17th century.

37

At the village Santebennûr in the hobli of Santebennûr, on a vîragal standing in the garden of Uppâra Durgappa.

Size 2' × 3'.

Kannada language and characters.

ಸಂತೆದೆನ್ನೂರು ಹೋಬಳಿ ಕಸವಾ ಗ್ರಾಮದ ಉಪ್ಪಾರ ದುರ್ಗಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

- 1. ಬೆಂನುರ ಮಲ್ಲಿ ಗೊಂಡನ ಮಗ
- 2. ಸುಬಪ್ಪ ಮಾಡಿಸಿದ ದಾನ
- 3. ಸಿರಸ್ಗರಹನು
- 4. ಮಪ್ಪನ ಮಗ ಮಾರಪ್ಪ.

Note.

This inscription is carved on a vîragal which contains the figure of a warrior on horseback holding a long spear in his right hand. Behind him a servant holds up an umbrella. His horse is trampling over the dead body of a warrior and a warrior is standing in front.

The record gives the name (probably of the warrior of high rank depicted in the vîragal) Mârappa, son of Hanumappa of Siranur. A person named Subappa, son of Malligonda of Bennur, is said to have made a gift apparently of the vîragal. Bennur is the same as Santebennur.

The characters appear to be of the 14th century.

38

At the village Hirekôgilûr in the hobli of Santebennûr, on a stone standing near the fence of the threshing-floor belonging to Kôte Siddappa.

Size 2'-6"×1'-6".

Kannada language and characters.

ಅದೇ ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಕೋಟೆ ಸಿದ್ಧಪ್ಪನ ಕಣದ ಬೇಲವತ್ತಿನಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

- 1. ಶ್ರೀ ಗುರು ಬಸವಲಂಗ
- 2. ಸುತ್ತಿ ಗಾವಿಮಹಂತರ [ವಾ]
- 3. ದವೆಗತಿ ಬುಕ್ಕನ ವೀರಯರಿ
- 4. ಲಗೆ ಬಂದು ಬಿಂನಹಂಮಾ [ಡಿ]

- 5. ಯ ಮಟಕೆನು ಸ್ವಾಸ್ತಿಯೆನುಂ
- 6. ದರೆ ಅಯಿದು ದಂಡಿಗೆ ಹಳಿಗೆ ಉಡತ
- 7. ಗ ಉಡಗ ಉಡರ ಬರಯ್ಯ ಅಧಿಕವಾದ
- 8. ವೂಳಗದ ಧರ್ಮ | ಅಧಿಕವಾದ ಮಹ
- 9, ನಾಲ್ಕು ಮಟದ ದೇವರುಯವರು ವೊ [ಏ]
- 10. ದು ಯದಕೆ ವೀರ ಮಾಹೇಶ್ವರುಗಳು
- 11. ಬರೆಬಾಯೊಳಗೆ ಮೆಚ್ಚಸುವೆನು.

## Note.

This record seems to belong to the 18th century from the nature of its characters and is full of mistakes.

The meaning of the record is not very clear. It begins with the praise of Guru Basavalinga and the mahantaru (head of a Virašaiva Matt) of Sutigavi. A Vîrašaiva matt is believed to have stood near the place where the slab is now standing and Sutigavi was probably its name and Guru Basavalinga was the officiating head of the Matt at the time of the record, though it is possible to interpret Basavalinga as the name of a god.

The record next states that one Bukkana Vîraya went to the place and respectfully asked what svāste (landed estate) the Matt owned. The answer given is not very clear. It seems to mean 5 villages given for dandige (maintenance of a litter) and that Gaudara Bîraya (probably the same as Bukkana Vîraya) and the 4 heads of matts (adhikavâda maha-nâlku-maṭada-dêvaru) in the neighbourhood guaranteed the same.

It was also stipulated that the lay priests (Vira Mâhês'varugaļu) should not interfere with the Matt and an imprecation was laid against such interference.

#### 39

At the village Hirekôgilûr in the hobli of Santebennûr, on the 3rd vîragal to the south of the Îśvara temple.

Size  $3'-6'' \times 2'-6''$ .

Kannada language and characters.

ಅದೇ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಕಡೆ ಇರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

# ಪ್ರಮಾಣ 3½'×2½'.

- 1. ಸ್ಪಸ್ತಿಶ್ರೀಮತು ಯಾದವರಾಯ ನಾರಾಯಣಂ ಧುಜಬಳ ಪ್ರಾಢ ಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀ ವೀರರಾ
- 2. ಮದೇವ ವಿಜಯರಾಜ್ಯೋದಯೆ ೧೪ನೆಯ ಚಿತ್ರ ಭಾನು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೫ ಆ ಶ್ರೀಮನ್ನ ಹಾಮಂ
- 3. ಡಳೇಸ್ಟರ ಸಕಲ ಸೈನ್ಯಾಧಿಪತಿ ಕಂನರ ದೇವನು ಮುಂಮಡಿಸಿಂಗೆಯ ನಾಯಕನ ಮೇಲೆ ದೊರವಡಿಗೆ
- 4. ನಡದು ಕಾದಿದಲ್ಲಿ ಶ್ರೀಮನ್ನ ಹಾಪ್ರಧಾನಂ ರಾಯದಂಡ ನಾಥ ಪೇನಣಹನ್ನ ಶರಣಾಗ

- 5. ತವಜ್ರ ಪಂಜರಂ ಕೂಚರ್ವರ ಮಗ ವಣದೇವರ್ವರು ಕಾದಿಹಲವಾಳು ಕುದುರೆಯಂ ಕೊಂ
- ದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದನದೆಂತೆಂದಡೆ I ಸೆಣಸುವವಯಿರಿಗಳಂ ತಾನೆಣಿಸದೆ ಕೊಂದಾತ
- 7. ನೀತನಂಜನೆ ಪುತ್ರಂಗಣಿ ಎನಿಸಿ ಕಾದಿದಂ ನನ್ನು ದದಿಂದಂ ಕೂಡರಾಜನಣುಗಂ ವಣಗಂ I ಯಾ
- ದವರಾಯರ ರಾಮಂಗಾಳಾದಂ ಕೂಚರಾಜನ ಪ್ರಿಯಪುತ್ಯಂ ಪೇಸಣಿಹನುಮಂ ಶ್ರೀ
- 9. ಮಾ ದೇವರನಂ ಕಾದಿ ವೈರಿ ಬಲವಂ ಕೊಂಡನೂ 🏿 ಮುಂಮಡಿ ಸಿಂಗನದಳಮಂ ವೊಂಮಡಿ
- 10. ಯಂಮಾಡಿ ಕಾದಿದ ಪ್ರತಿಮಂ ತಾಂ ಸಂಗರಧೀರಂ ಕೂಚನಪೆಮ್ನ ೯ಗೆ ಮಾ ದೇವನೆಂದು ಪೊ
- 11. ಗಳ್ಯುದು ರೋಕಂ 🏿 ಯಾದವರ ಮನೆಯ ನಾಯಕ ರಾಹಾಯನೆ ನೆಗಳ್ನ ವೈರಿಮುಂ
- 12. ಮಡಿಸಿಂಗಂ ಗೋಹರಿನಾಹರಿಯಾಗಿಕೆ ಕಾದಿದ ಮೂಲೋಕವಹಾಯಿ ಜನಕೊಳು ಸಂದಂ I ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ II.

### Transliteration.

- svasti śrimatu Yadavaraya-Narayanam Bhujabala-praudha-pratapachakravartti śri vîra-Ra-
- madéva-vijayarájyódaye 14 neya Chitrabhanu-samvatsarada Chaitra su 15
   A šríman mahamam
- daļēsvara sakala-sainyādhipati Kannaradēvanu Mummadi Singeya Nāyakanamēle Doravadige
- nadadu kâdidalli ŝrîman mahâpradhânam râyadamdanâtha pêsaņa-Hanma ŝaranâga—
- ta-vajrapanjaram Kûcharsara maga Vaṇadêvarsaru kâdi halavâļu kudureyam kom—
- 6. du suralôka-prâptanâdan ademtemdade | seņasuva vayirigaļam tân eņisade komdâta—
- 7. nîtan Amjaneputramgene enisi kâdidam sanmudadindam Kûcharâjan-anugam Vanagam | Yâ—
- 8. davarāyara Rāmaṃgāļādaṃ Kūcharājana priya-putraṃ pēsaṇi-Hanumaṃ śrî
- 9. Vaṇadêvarasam kādi vairi-balavam komdanû | Mummadi Siṃgana daļamam vammadi—
- yam mâdi kâdidapratimam tâm samgaradhîram Kûchana permmaga Vanadêvanemdu po-
  - 11. galvudu lókam I Yadavara maneya nâyakar âhâ yene negalda vairi Mum-
- madi Simgam göhari-sahariyagire kadida Mülökavariye Jinarolu samdam<sup>®</sup> mamgala mahâ śri śri

#### Translation.

Be it well. During the 14th year of the victorious rule of Yâdava-Nârâyaṇa, bhujabala praudha-pratāpa-chakravarti śrî Vîra Râmadêva:—in the year Chitra-bhânu, on Sunday 15th lunar day of the bright half of Chaitra:—

While the mahâmanḍalêśvara, the general of all forces (sakala-sainyâdhipati)
Kannaradêva marched against Mummaḍi Singeya Nāyaka to Doravaḍi and fought:—

the mahapradhana, a Hanuma in crushing the royal generals (rayadandanatha), an adamantine cage to refugees, Vanadêvarasa, son of Kücharasa fought and killing several soldiers and horses went to the region of gods as described below:—

Regardless of the enemies fighting with him, Vaṇaga, son of Kûcharâja, killed them and fought with zeal as if he was the son of Anjane (Hanûmân). This Hanuma in battle, Vaṇadêvarasa, beloved son of Kûcharasa, became the servant of Râma, the king of the Yâdavas, fought and killed enemy troops. The world praises Vaṇadêva, great son of Kûcha, as the unrivalled hero in battle who fought and broke down the army of Mummaḍi Singa (ommaḍiyam mâḍi) as if it was one person. The house lords (maneya-nâyakar) of the Yâdavas saying âhâ: (praising and wondering), the powerful enemy Mummaḍi Singa feeling quite exhausted (gôhari-sâhariyâgire, or ôharisâhariyâgire), the three worlds beholding, Vaṇadêva joined the Jinas—Good Fortune:—prosperity:—

#### Note.

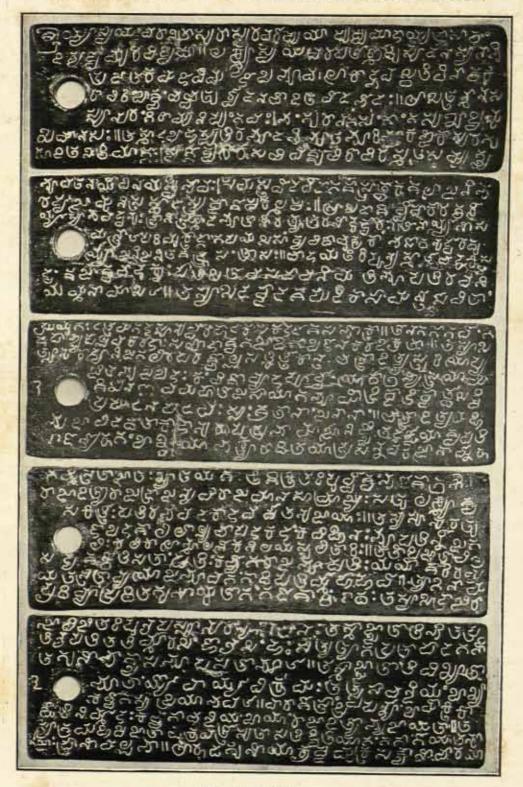
This describes the exploits of a general named Vaṇadêvarasa, son of Kûcharasa, general and minister of the Yadava king Vîra Ramadêva (1271-1309) during the expedition of māhamaṇḍalēśvara Kannaradēva on Doravaḍi against Mummaḍi Singeya Nâyaka. No Śaka year is given in the record, the date being given as the 14th year of the reign of Râmadêva and Chitrabhânu sam. Chaitra su 15 Bhâ. The only year Chitrabhânu during the reign of Râmadêva is \$ 1204 or A. D. 1282 and taking this year the date would coincide with 25th March 1282, a Wednesday and not Sunday as stated in the record. We have another record in the same taluk of his 14th year Chitrabhânu (E. C. VII Channagiri Taluk, 23) dated Chitrabhânu Bhâ ba 10 Adi corresponding to Sunday 27th September 1282, taking the Tamil month corresponding to Bhâdrapada. For the present record also if we take the next year Svabhanu, the week day agrees with the tithi, Chaitra su 15 corresponding to Sunday 14th March 1283 A.D. This year 1282 or 1283 A.D. would be the 12th year of the reign of Râmachandra taking 1271-72 as the first year of his reign. (See p. 529, Fleet's Dynasties of the Kanarese Districts, Bombay Gazetteer, Vol. I, Part II). But there are instances not in agreement with this (see Channagiri Taluk, 23 and p. 529 ibid).

The general Kannaradêva referred to herein is probably identical with Krishnadêva, who is spoken of as governing the whole of the Konkan in A. D. 1289 in the reign of Râmachandradêva (*ibid* p. 530)

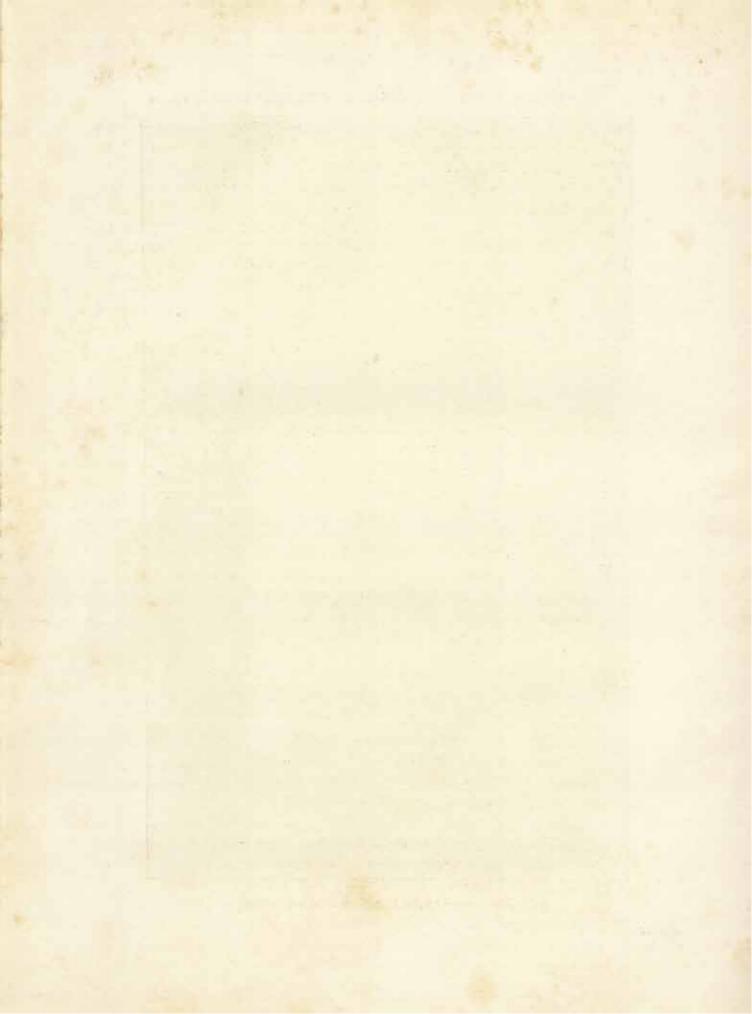
Mummadi Singeya Nâyaka is spoken of as a general against whom mahâ-pradhâna Chaudarasa is said to have fought in the reign of Râmachandra of Sêvuṇa

<sup>&</sup>lt;sup>1</sup> The meaning of this phrase Gohari Sâhariyâgire or Ôharisâhariyâgire is not known- Probably it means extreme fatigue or exhaustion.

# COPPER-PLATE GRANT OF THE CHALUKYA KING RAJADITYA.



(No. 40-p. 117.)



dynasty in another viragal (E. C. VII Channgiri 24) near the present record. An inscription at Lôkadoļal of the year Vishu speaks of Sangaiya-nâyaka fighting with Mummadi Singeya Nâyaka (E. C. XI Holalkere 37). Another record refers to Khandeyarâya, son of Mummadi Singeya Nâyaka, restoring the grant of Harihar made previously by Krishna Kandâra. It is dated in the year Śârvari, 32nd year of Râmachandra of the Sêvuṇas (E. C. XI Davangere 26 attributed to 1300 A.D. by Rice). Whether Mummadi Singeya Nâyaka was a Sêvuṇa general or an enemy of the Sêvuṇas cannot be clearly determined by these records.

Doravadi is a village said to be situated in Kurugôd-nâd (E. C. VII Channagiri 24, also E.C. VIII Nagar 19 refers to Dorevadi). Dhorevadi is spoken of as one of the forts conquered by Ballâla II (E. C. V Channarayapatna 179). Kurugôd is mentioned as captured by Ballâla II (E. C. XI Davangere 25). Kurugôd may probably be connected with Dod Kurugôd in Dodballâpur Taluk, Bangalore District.

40

Copper plate grant of the Châlukya Chief Râjâditya in the possession of Śâgile Siddappa, son of Chennabasavappa, in the same village Hirekôgilûr.

# [Pls. XXVI and XXVII)

Plates 5 : Boar seal.

Size  $7\frac{8}{4}" \times 2\frac{1}{2}"$ .

Old Kannada characters and language.

ಚೆನ್ನ ಗಿರಿ ತಾಲ್ಲೂಕು ಸಂತೆದೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೆಕೋಗಿಲೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಚನ್ನ ಬಸವಪ್ಪನವರ ಮಕ್ಕಳು ಶಾಗಿಲೆ ಸಿದ್ದ ಪ್ರನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

 $_5$  ಹಲಗೆಗಳು : ಉಂಗುರ, ವರಾಹ ಮುದ್ರೆ ಸಹ : ಹಲಗೆಗಳ ಪ್ರಮಾಣ  $7^{1}_{-}"\times 2^{1}_{2}"$  : ವರಾಹದ ಪ್ರಮಾಣ ತರೆಯಿಂದ ಬಾಲದವರೆಗೆ  $1^{6}_{-}"$  . ವರಾಹದ ಎತ್ತರ  $1^{11}_{-}"$  .

Ib-

- 1. ಶ್ರೀ ರ್ಯ್ಯಾಸ್ಟೆಯಂವರಾನೀತಾ ಸುರಾಸುರ ವರೇಷು ಯಾ ಪುಷ್ಪಮಾಳಾಯುತಾ ಸಾಶಂ
- 2. ದಿಶ್ಯಾದ್ವೋ ಮುರವಿದ್ದಿಪಾ 11 ಲಕ್ಷ್ಮ್ಯಾಸ್ತ್ಯಯಂವರಪತ್ನೆಮ್ಡ್ ಮುರವಿದ್ದಿಪಾ 11 ಲಕ್ಷ್ಮ್ಯಾಸ್ತ್ರಯಂವರಪತ್ನೆಮ್ಡ್ ಧುಸೂದನನ್ನ ನಾಭೀ
- 3. ಪ್ರಪಾತ ಕಮಳೇ ವಿಮಳೇ ಬಧೂವ! ರೋಕೋದ್ವವ ಸ್ಥಿತಿವಿನಾಶಕ
- 4. ರೋ ವಿರಿಸ್ಪಾಶ್ಚಂಡಚ್ಚತುರ್ವ್ಯದನ ಚೋದಿತವೇದಭೇದः।। ಅನೀತ್ರನ್ನಾ ನನ
- 5. ಸ್ಪೂಮರಂಗಿರೋಮುನಿ ಪುಂಗವಃ! ಧಂಗುರಾನಂಗ ಸಂಗಾಂಗ ಸುಖಾಹ್ಯಿಮು
- 6. ಬ ಮಾನಸಃ । ತನ್ನಾದ್ ಬೃಹತ್ವ ತಿರಘೂದಭಿಧೂತಧೂರಿರೂಕಣ್ಣ ಕಾನುರ ಗು
- ರೂದಿತ ನೀತಿಮಾರ್ಗ್ಗಃ! ಸ್ಪರ್ಗ್ಗೇಶ್ವರೈಕಸಡಿವನ್ನು ಡಿರೋಚಿರಸ್ಕೃತ್ ಸಮ್ಯಗ್ಪ

 $\Pi a$ —

- 8. ರೂಪ ತನಯೋವಿನಯ ಸ್ಥಭಾಷಃ ಸಮಸ್ತ ವೇದವೇದಾಂಗ ಶಾಸ್ತ್ರಾತ್ಮ ಕುಶಲೋಜನಿ ಭ
- 9. ರದ್ವಾಜೋಮುನಿಸ್ತನ್ನಾದಸ್ಪೃಪ್ತಾಶೇಷ ಕಲ್ಪಷಃ ಅನೀದಾಶೀರ್ನಿಪಾಕಾರಶಕ್ಕ್ರಿ
- 10. ರ್ಯೈಸ್ಯಾಧವದ್ದ ನುಃ ದ್ರೋಣಸ್ತೆಸ್ಥಾ ದಧೂದ್ರೋಣಿರತ್ಯುಗ್ರ ರಣದುರ್ದ್ದರಃ 🛚 ತೇನಾರ್ಯ್ಮೇಣ ಸ
- 11. ಮನ್ರ್ರಾತ್ ಪರಿಮುಕ್ತಾದ್ಗಾಂಗಪಯಸಿ ಸಾಂಧ್ಯವಿಧ್ ಡುಳುಕಾಂಥನೋ ಧನುರ್ದ್ದರ ಧು

- 12. ರ್ಲ್ಫೋಜನಿ ಜನಿತ ಶಮ್ತ್ರುನಂತ್ರಾಸಃ ಟಾಳಿಯತಿ ರಿಪೂನ್ಯಸ್ಥಾತ್ ಚಳುಕಿ ಸ್ತ
- 13. ದ್ವೆಂಶಜಾಶ್ಚರ್ಚಾಳುಕೃತಿ ಪಾತಿ ಪಿತೇವ ಸದಾವನಿಮತಿಥೂಪತಿರವನಿ
- 14. ಯಮ್ಮ ನಾಮಾಸೀಶ್ । ತನ್ನಾಸೀದಪ್ಪಾದಶ ಘಟಕಾನಾಮನ್ತ ಸೇವಿತಾಂ

#### $\Pi^b-$

- 15. ಘ್ರಯುಗೆಕ ಉತ್ತಮಗಳನ್ನು ನುರ್ವುರಹಾಟಕನಕಳದೇಶ ಸಂಭೋಕ್ತಾ !! ತೇನಗಂಗಾಂಗ ವೆಂಗೀ
- 16. ಶಪಾಣ್ವ, ಪಲ್ಲವ ಕೇರಳಾಃ ಸಹೋಳಾಶ್ವಗಜಾಧೀಶಾ ಬಳೀನ ಕರದೀಕೃತಾಃ।। ತನ್ನಾಸೀ
- 17. ತ್ಸೂನು ರಾದ್ಯೋ ನಿಜಗಲಿರಪರಕ್ಟೋಲ್ಲನಕ್ಷೀರ್ತ್ತಿಕಾನ್ತಃ ಚನ್ನ್ವಾಧಿತ್ಯಸ್ತುರೀಯೋಪ್ಯ
- 18. ಜಿತಧುಜಬಳಃ ಕಂಚಿಗೋವ್ಯಾಳಪೂರ್ವ್ಯ: ಹೋಧಾಗ್ರಣ್ಯಸ್ತ್ರಹೋಮೀ
- 19. ಶಿಖಿನ ಇವ ಮಹಾತೇಜನಾ ಯಾಗ ಧೂಮೌ ದ್ರಿಷ್ಟಾದ್ರಿಷ್ಟಾತ್ಮ ೯೩೦ ದ್ರ
- 20. ಪ್ರಘಟನಪಟರ್ವ ಸ್ವಂಶ್ವತಾನಾಂ ಜನಾನಾಂ!! ಚನ್ನ್ರಾಧಿತ್ಯಮಹೀ
- 21. ಧುಜಾ ವಿದಧತಾ ಕಾಳಾನುರೂಪ ಪ್ರಧಾಮಾಜೌನಿರ್ಜ್ಜಿತ ದುರ್ಜ್ಜಯಾಶ್ಚಪತಿ
- 22. ನಾ ದೇವೈೀರುಗಂಬಾಬ್ಯಯಾ ಥಕ್ತ್ಯಾರಾಧಿತಯಾ ಪ್ರಸನ್ನವರಜೋ ನಾಮ್ಮೇರು

## Ша-

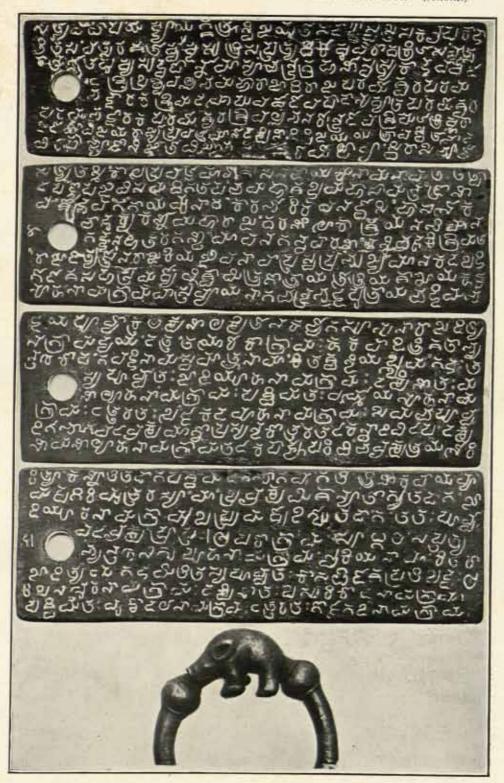
- 23. ಗಮ್ಮ ಸ್ತ ತೋಜಾತಃ ಖ್ಯಾತಯಶಃ ಕ್ರಿತೀಕ್ರಿತರಿಪುರ್ವಿಶ್ವಂಭರೇಶಾಗ್ರಣೇ।।
- 24. ರಾಜಾಧಿತ್ಯೋ ರಾಜಧ್ರಾಜನ್ಯ ವಿರಾಜಮಾನ ಸಾಮ್ರಾಜ್ಯ: ನತುಲಕ್ಷ್ಯಾತ್ವ
- 25. ಸ ಕೀರ್ತ್ತೇ ಪತಿರಥವರಕಾಳವರ್ಷತನುಜಾಯಾ: | ತನ್ನ ಸೂನುರತು
- 26. ಳೋ ಬಳಶಾಲೀ ರೋಲ್ಯಚಾಪಳ ಕಳಂಕವಿಹೀನಃ ಧೂಪತಿರ್ನ್ನಿಜಗ
- 27. ಲಃ ಕಲಕಾರೋನ್ನೂ ಲನೈಕ ನಿಲಯನ್ನ ಲತಾರೀ!! ತತ್ನೊಪಿಜಾತೋವಿಲ
- 28. ಸದ್ಯಶಸ್ಥಿ ತಿ ಸತಾಂಪತೀ ಕೆಚ್ಚೆಗರಾಜ ಧೂಪತೀ ಯಯಾ ಶರೀರವ್ಯ
- 29. ಯತನ್ನ ತೋಷ್ಟಯೋ ಬಧೂವ ಗಂಗಾಧಿಪತಿಮ್ಮ ೯ಹಾಹವೇ । ತ್ಯಾಗೀನಾಮ
- 30. ವೃಥಿವ್ಯಾಂ ಪ್ರಥಿತ ಗುಣಯುತ್ತೋಗಂಗದೇಶಾಧಿನಾಥಃ ತನ್ಯಾಸೀದ್ರಾಜಿ ರಾ

#### $\Pi b-$

- 31. ಜೋ ವಿಜಿತ ರಿಪುನ್ಯಹಸ್ಸೂನು ರನ್ಯೂನದಾನಃ। ತನ್ನಾ ಜ್ಞಾತೋತಿಭೀತಪ್ರ
- 32. ತಿನ್ನಪತಿತತಿಮ್ಮ ೯ರಸಿಂಹೋನ್ಯಸಿಂಹಃ ಸತ್ಯತ್ಯಾಗ ಪ್ರತಾಪಾದಗಣಿ
- 33. ತಗುಣರಾಗ್ಯಾಸಧೂಪನ್ತತೋಧೂತ್!! ತನ್ನಾ ಜ್ಯಾತೋತಿವಿಬ್ಯಾತೋ
- 34. ಧೂತಾರ್ಯ್ಕೋವಾರ್ಯ್ಯವಿಕ್ರಮಃ ತತ್ತ್ವ ಸಾಚಿಸ್ಥಿಯಂಬಾಬ್ಯಾ
- 35. ಕಚ್ಚೆಗನ್ಯಪ್ರಿಯಾಧವತ್!! ವಾರಾಶೇಸ್ತಾಂಬ್ರಪನ್ನ್ಯಾ ಸ್ಟ್ರಾಮಾಕ್ತಿಕೋ
- 36. ರ್ಫೋತಿನಿಮ್ನ ೯೪೫ ಕಚ್ಚೆ ಗಾಚೆನ್ನಿ ಯಂಟಾಯಾಂ ರಾಜಾಧಿತ್ಯೋಧ್ಯಜಾಯತಾ! | ತ
- 37. ಸ್ಯಾಗ್ರಮಹಿಷೀಜಾತಾ ಚಕ್ರವರ್ತ್ತಿಸುತಾಸರೀ ದ್ವಿತೀಯಾಗಂಗ ಗಾಂಗೇಯತನೂ
- 38. ಜಾಃ ಪ್ರಾಣವಲ್ಲದಾ।। ಆರೂಢಗುಣಯಾಕೃಷ್ಣಮುಕ್ತಸದ್ಭಾಣಚಾರಯಾ

#### IVa-

- 39. ನೀತ್ರೇವಚಾಪಯಷ್ಟ್ಯಾಯಶ್ಮ ತ್ರೂನ್ಬಿಜಯತೇ ಸದಾ । ನ್ಯಸ್ತಿ ಸಕನ್ಯಪಕಳಾ
- 40. ತೀತ ಸಂವತ್ಸರ ಶತೇಷ್ಟ್ರಷ್ಟ ಸುತ್ರಿಸಪ್ತತ್ಯಧಿಕೇಷು ವಿರೋಧಕ್ರಿತ್ ಸಂಪತ್ನ
- 41. ರಾನ್ತರ್ಗ್ಗತ ಪುಷ್ಯಸುದ್ಧ ಪೌರ್ನ್ನಮಾಸ್ಕಾಂಡನ್ಪ್ರಗ್ರಹಣೀ ಸ್ಟಸ್ತ್ಯಕಾಳವರ್ಷದೇ
- 42. ವ ಶ್ರೀ ಶ್ರಿಥ್ಫೀವಲ್ಲರು ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ
- 48. ಥಟ್ಟಾರಕ ಶ್ರೀಮದಮೋಘವರ್ಷದೇವವಾದಾನುಧ್ಯಾತ ಪರಮೇಶ್ವರ
- 44. ಪರಮ ಧಟ್ಟಾರಕ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಲ್ಲಧನರೇನ್ಸ್ಪದೇವ ಶ್ರೀಮತ್ ಕ್ರಿಪ್ತರಾ
- 45. ಜದೇವೋ ವಿಜಯರಾಜ್ಯೇಪ್ರವರ್ತ್ತಮಾನೇ ದಕ್ಷಿಣ ದಿಗ್ನಿಜಯ ಯಾತ್ರಾವಸ್ಥಿ ತೇ ಚೋಳ
- 46. ಚೇರವಾಣ್ನ್ಯಾಳೌ ನಿರ್ಜ್ಜಿತೇ ವಿಜಯಸ್ಥನ್ಥಾವರೇ ಮೇಲ್ಪಾಟ್ಯಾಂಸ್ಥಿ ರಾಸೀಧೂತೇ



(No. 40-p. 117.)

#### IVb-

- 47. ಸತ್ಯೇತಸ್ಥಿಂಕಾರೇಪ್ರವರ್ತ್ತಮಾನೇ ಶಾಸನದಾಯಕೋನಾಮನಾಮತಃ ತತ್ತಾ
- 48, ದ ಪದ್ಮೋಪಜೀವಿ ನಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಂ ದ್ರೋಣ
- 49. ವಂಶೋದ್ಯವಂ ಗಂಗಾಯಮುನಾಠಂಕಾರ ಭೇರೀರವನದ್ದ ೯ ಸಿಂಹಾನನೈ ಕ
- 50. ಡಾಳುಕ್ಕಕರ್ಣ್ಯಮಹಾರಾಜಂ ಧರಣೀಲೋಕಾಶ್ರಯನಭಿಮಾನ
- 51. ಗಳ್ಳ ನಹಿತರಗಣ್ಣಂ ಮಾವನಗನ್ಯವಾರಣಂ ನ್ಯುಚಳುಕಿ ಶ್ರೀಮತ್
- 52. ರಾಜಾಧಿತ್ಯಸ್ತ್ರೇನ ರಾಜಕೀಯ ಜೀವನಾವಾಪ್ತಸ್ಥಪ್ರಧುಜ್ಯಮಾನ ಕದಂಬಳಿ
- 53. ಗೆ ದೇಶ ಸಹಸ್ರಮ**ಧ್ಯೆ** ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಯ ತೈತ್ರೀಯಶಾಖಾಯ ಕುಕ್ಕ
- 54. ನೂರುನಾಮಗ್ರಾಮವಾಸ್ತ್ರವ್ಯಾಯ ನಾಗಚನ್ನ್ರಭಟ್ಟಪುತ್ರಾಯ ಚಟ್ಟಮಥ

#### Va-

- 55. ಟ್ವಾಯ ಪೂರ್ವ್ರೋಕ್ತ ಲಕ್ಷಣಲಕ್ಷಿತೇನ ಕಚ್ಚೆಗಸೂನುನಾ ರಾಜಾದಿತ್ಯೇ
- 56. ನ ಗ್ರಾಮದ್ಯಯಂದತ್ತಂ ತಯೋರೇಕೋಗ್ರಾಮಃ ಕುಕವಾಡಿ ತ್ರಿಶತಾಧ್ಯ
- 57. ಸ್ಕರೇ ಕೊಡಂಗವಳ ನಾಮ ಸ್ವಮಾತ್ರನಾಮಾಂಕಿತಕೃಷ್ಣಿಯವೈ ಮಂಗಳಃ ತ
- 58. ಸ್ವ ಪೂರ್ವ್ವತಃ ಜಾಳಿಯೂರುನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಮ
- 59. ಇಲೂರುನಾಮಗ್ರಾಮಃ ಪಶ್ಚಿಮತಃ ಎಮ್ಮೆ ೯ಯನೂರುನಾಮ
- 60. ಗ್ರಾಮಃ ಉತ್ತರತಃ ಬೆಟ್ಟಕಡವೂರು ನಾಮಗ್ರಾಮಃ ಸೀಮಡ ಪೂರ್ವ್ಬ
- 61. ದಿಗ್ ಧಾಗ ವಟವೃಕ್ಷಮಾರ್ಗೈ ಪ್ರಸ್ಯಸ್ಥ ಕೋತ್ತರ ತಟಾಕನ್ಯಾ ೪ ವಿಟಪಂ ದಕ್ಷಿ
- 62. ಣ ಮಣಲೂರುನಾಮಗ್ರಾಮ ತಟಾಕ ಪಾಳ್ಯುಪರಿಚಿಂಚವೃಕ್ಷತ್ರಯ ನೈರಿ

## $\nabla b$ —

- 63. (ರ) ತ್ಯಾಂ ಕಣ್ನಾ ತಿತಡಾಗ ಪಶ್ಚಿಮರಿಗ್ ಭಾಗ ವಂಶ ತಿಂತ್ರಿಣೀಕ ವಾಯವ್ಯಾಂ
- 64 ಮೆರ್ಚಗಿರಿ ಯುತ್ತರಸ್ಕಾಂ ಮಾಂಬ್ರವೃಕ್ಷ ಮೀಶಾನ್ಯಾಂ ತೊಗ್ಯಾತಟಾಗಂ ಜಾ
- 65. ೪ಯೂರನಾಮಗ್ರಾಮ ಬಪ್ಪ್ರಮಧೈ ದೀರ್ಗೃತಡಾಗಂ ತತಃ ಪೂರ್ವ್ವ
- 66. ಮಟವೃಕ್ಷಂ ಪ್ರಾಪ್ತಃ! ಅಪರೋಗ್ರಾಮಃ ಸೂಬ್ದರ್ ಸಪ್ತತ್ಯ
- 67. ಧೈನ್ತಕೆ ನಿಗುಂಬೂರು ನಾಮಗ್ರಾಮಃ ಸ್ಪಕೀಯನಾಮಾಂಕಿತ ರಾ
- 68. ಜಾದಿತ್ಯಮಂಗಳಮಿತಿ ತನ್ನಪೂರ್ವ್ಯತಃ ಕೊಗುಜುದೇಶಪ್ರತಿಬದ್ದ : ಅ
- 69. ರಿಸಿನವುರನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಬಸುರಿಕ್ಕೋಡುನಾಮಗ್ರಾಮಃ
- 70. ಪಶ್ಚಿಮತಃ ಮುಕ್ಕೊಡಲ್ ನಾಮಗ್ರಾಮಃ ಉತ್ತರತಃ ಗೊಟ್ಟಿಗಡಿನಾಮಗ್ರಾಮಃ.

# I. b 1 श्री र्थ्या स्वयंवरानीता सुरासुरवरेषुया पुष्पमोळायुता साशं

- विद्याद्वोमुरविद्विषा ॥ लक्ष्म्यास्वयंवरपतेम्मधुसूदन स्य नाभी
- अ प्रजातकमळे विमळेबभूव । लोकोङ्गवस्थितिविनाशक
- 4 रो विरञ्जश्चंचचतुर्व्दन चोदितवेदभेदः ॥ आसीत्तन्मानस
- 5 स्सृतुरंगिरो मुनिपुंगवः। भंगुरानंगसंगांगसुखाद्विमु
- 6 समानसः॥ तस्माद्बृहस्पतिरभृदभिभृतभृरिभृकण्ट कासरग
- 7 रूदितनीतिमार्गाः । स्वर्गोश्वरैकसाचिवश्युचिरोचिरस्मत् सम्यग्व

- II. a 8 भूवतनयो विनयस्वभावः । समस्तवेदवेदांगशास्त्रार्थं कुशलोजनि भ
  - १ रद्वाजोमुनिस्तस्माद्सपृष्टाशेषकल्मषः ॥ आसीदाशीर्विं पाकारशरे
  - 10 र्थ्यस्याभवद्भनुः द्रोणस्तस्मादभूद्रोणिरत्युग्ररण दुईरः ॥ तेनार्थ्येण सं
  - 11 मन्त्रात् परिमुक्ताद्वांगपयासि सांध्यविधौ चुळकांमसो धनुर्द्धरधु
  - 12 व्यों जिन जिनतशम्बुसंत्रासः ॥ चाळयितिरिप्न्यस्मात् चळकिस्त
  - 13 द्वंशजंश्च चाळुक्यः पाति पितेवसदावनिमति भूपतिरवनि
  - 14 यम्म नामासीत् ॥ तस्यासीद्रष्टादश घटिकासामन्त सेवितां
- II. b 15 ध्युगः उत्तमगळ्ळस्सु व व्यरहाटकसकळदेशसंभोक्ता ॥ तेन गंगांगवेंगी
  - 16 शपाण्ड्य पहुवकेरळाः स चोळाश्च गजाधीशा वळेन करदीकृताः ॥ तस्यासी
  - 17 त्सून राद्यो निजगिलरपरश्चोल्लसत् कीर्त्तिकांन्तः चन्द्रादित्यस्तुरीयोप्य
  - 18 जित्रभुजवळः कंचिगो व्याळपूर्वः योधाग्रण्यस्त्रयोमी
  - 19 शिखिन इव महातेजसायागभूमौ द्विष्टाद्विष्टार्श्यसिद्धि
  - 20 प्रघटनपटवः संश्रुतानां जनानां ॥ चन्द्रादित्यमही
  - 21 भुजा विद्धता काळानु रूपप्रभा माजौ निर्जित दुर्ज्जया श्वपति
  - 22 ना देव्येरुगंबाख्यया मक्तवा राधितया प्रसन्नवरजो नाम्नेरु
- III. a 23 गम्मस्ततो जातः स्थातयशः किशीकितारपुर्विवश्वभेरशाम्रणी ॥
  - 24 राजादित्यो राजद्राजन्यविराजमानसाम्राज्यः स तु छक्ष्म्याश्च
  - 25 सकी तें: पतिरभवदकाळवर्ष तनुजायाः ॥ तस्य सुनुरत
  - 26 ळोवळशाली लोल्यचापळकळंकविद्दीनः॥ भूपतिर्श्विजग
  - 27 लिः कलिकालो नमूलनैकनिलयस्खलितारिः ॥ ततोपि जातोविल
  - 28 सद्यशस्थितिसतांपतिः कश्चेगराजभूपतिः ययौशरीरव्य
  - 29 यतस्ततोव्ययो वभूवगंगाधिपतिर्महाहवे ॥ त्यागीनाम
  - 30 पृथिच्यां प्रथित गुणयुतो गंगदेशाधिनाथः तस्या सीद्राजिरा
- III. b 31 जो विजितरिपुनुपस्सुनुरन्यृनदानः तस्मा जातोतिभीतप
  - 32 तिनुपति ततिमार्गासहो नुसिंहः सत्यत्याग प्रतापादगणि
  - 33 तगुणभाग्यासभूपस्ततोभृत् ॥ तस्मा जातोतिविख्यातो
  - 34 भृतार्थ्योवार्थ्यविक्रमः तत्स्वसा चन्दियंबाख्या
  - 35 कचेगस्य प्रियाभवत् ॥ वाराशेस्तांव्रपन्न्यां अ मौक्तिको
  - 36 घोंतिनिर्मेळः कचेगाचन्दियंवायां राजादित्योभ्यजायता॥ त
  - 37 स्याप्रमहिषीजाता चक्रवित्तेसुता सती द्वितीयागंग गांगेय तन्
  - 38 जाः प्राणवल्लमा ॥ आरूढगुणयाकृष्टमुक्तसद्वाणचारया
- IV. a 39 नीत्ये व चापयष्ट्यायदशत्रुन्विजयते सदा ॥ स्वस्तिसकनुपकाळा
  - 40 तीतसंवत्सरशतेष्वष्टसु त्रिसप्तत्यधिकेषु विरोधिकत् संवत्स
  - 41 रान्तर्गत पुष्यसुद्ध पौर्ज्ञमास्यां चन्द्रग्रहणे स्वस्त्यकाळवर्षदे

- 42 व श्रीपृथ्वीवलुभं महाराजाधिराज परमेश्वर परम
- 43 भट्टारक श्रीमदमोधवर्षदेव पादानुध्यात परमेश्वर
- 44 परमभद्दारक परमेश्वर श्रीवल्लम नरेन्द्रदेव श्रीमत्किष्णरा
- 45 जदेवो विजयराज्ये प्रवर्त्तमाने दक्षिणदिग्विजययात्राविस्थिते चोळ
- 46 चेरपाण्ड्याळौनिर्जिते विजयस्कन्धावरे मेल्पाट्यांस्थिरासीमृते
- IV. b 47 सत्ये तर्सिमकाले प्रवर्त्तमाने शासनदायकी नाम नामतः तत्पा
  - 48 दपद्मोपजीवि समधिगत पंचमहाशब्द महासामन्तं द्रोण
  - 49 वंशोद्भवं गंगायमुना ठंकारभेरीरवनईसिंहासनैक
  - 50 चाळुक्यकर्णने महाराजं धरणीलोकाश्रय निममान
  - 51 गळ्ळनिहतरगण्डम् मावनगन्धवारणं निज्ञचळ्कि श्रीमत
  - 52 राजादित्यस्तेन राजकीय जीवनावाप्त स्वप्रभुज्यमानकदंबाळ
  - 53 गेदेश सहस्त्रमध्ये विश्वामित्रगोत्राय तैत्रीय शास्त्राय कुक
  - 54 नूरुनामग्राम वास्तव्याय नागचन्द्र भट्टपुत्राय चहिमम
- V. a 55 द्वाय पूर्व्योक्तलक्षण लक्षितेन कचेगस्तुना राजादित्ये
  - 56 न ग्रामद्वयं दत्तं तयोरेकोग्रामः कुकवाडित्रिशताभ्य
  - 57 न्तरे कोडंगवळ्ळिनाम स्वमातृनामांकितश्चन्द्रियव्वेमगळः त
  - 58 स्य पूर्वितः जाळियुरुनामग्रामः दक्षिणतः म
  - 59 णलुरु नामग्रामः पश्चिमतः एम्मेयन् नाम
  - 60 ग्रामः उत्तरतः बेट्टकडवृरु नाम ग्रामः सीमच पूर्व
  - 61 दिग्भागवटवृक्षमार्गे प्रस्यन्दकोत्तरतटाकन्धाळिविटपं दक्षि
  - 62 णमणलूरु नाम ग्राम तटाकपाळ्युपरि चिंचवृक्षत्रय नैरि
  - V. b 63 त्यां कण्नातितडाग पश्चिमदिग्भाग वंदार्तित्रिणीक वायव्यां
    - 64 मळ्विगरि युत्तरस्यां मांबवृक्षमीशान्यां तोग्यातडागं जा
    - 65 ळियूर नाम प्राम बज्यमध्येदीन्धतडागं ततः पूर्व
    - 66 वटवृक्षंप्राप्तः । अपरोग्रामः स्ळगल्समत्य
    - 67 भ्यन्तरे निगुंबुरु नाम ग्रामः स्वकीयनामांकितरा
    - 68 जादित्यमंगळिमति तस्यपूर्व्वतः कोगळिदेश प्रतिबद्धः अ
    - 69 रिसिनव्र नाम ग्रामः दक्षिणतः वसुरिकोडु नाम ग्रामः
    - 70 पश्चिमतः मुक्कोडल् नाम प्रामः उत्तरतः गोट्टेगडि नाम प्रामः

### Transliteration.

- I b 1. Šrīr yyā svayamvarānītā surāsuravarēshu yā pushpa-māļā-yutā sā šam
  - diśyâd vô Muravidvishâ | Lakshmyâ [s] svayamvara-patêrm Madhusûdanasya nâbhî-
  - 3. prajáta-kamaļê vimaļê babhûva l lôkôdbhava-sthiti-vināša-ka-
  - 4. rô Virinchas chamchach-chaturvadana-chôdita-vêda-bhêdah l âsît tanmanasas
  - 5. sûnur Angirô muni-pungavaḥ bhangurananga-sanganga-sukhad vimu-

- kha-mânasaḥ I tasmâd Brihaspatir abhûd abhibhûta-bhûri-bhûkanṭakâsuragu-
- rûdita-nîti-mârggaḥ | Svarggêśvaraika-sachivaś śuchirôchir asmat samyag ba-
- II a 8. bhûva tanayê vinaya-svabhâvaḥ | samasta-vêda-vêdânga-ŝâstrârttha-kuśalê jani Bha-
  - radvájó munis tasmád asprishtásésha-kalmashah lásírvvishákárasarair
  - yasyâ bhavad dhanuḥ Drônas tasmâd abhû [d] Drônir atyugra-rana durddharah | tênâryyêna sa-
  - mantrât parimuktâd Gânga-payasi sândhya-vidhau chuļukâmbhasô dhan urddhara-dhu-
  - 12. ryyô' jani janita-śamtru-samtrâsaḥ I châlayati ripûn yasmât Chalukis ta-
  - 13. dvamšajāšcha Chāļukyah pāti pitēva sadā' vanimati-bhūpatir Avani-
  - 14. yamma-nâmâ'sit | tasyâ'sîd ashţâdaśa-ghaţikâ-sâmanta-sêvitâm-
- II b 15. ghri-yugah Uttamagallas sünurv Varahāṭaka-sakala-dêsa-saṃbhôktā tena Gangaṃga-Vengt-
  - śa-Pándya-Pallava-Kéraļāh sa-Chôļāscha Gajā-dhīsā baļēna karadīkritāh II tasvāsī-
  - 17. t sûnur âdyô Nijagalir aparaśchôllasat-kîrtti-kântaḥ Chandrādityas turîyôpya-
  - 18. jita-bhuja-balah Kanchigo vyala-pûrvvah yôdhagranyas trayô'mî
  - 19. sikhina iya mahâ-têjasâ yâga-bhûmau drishţâ' drishţârttha-siddhi-
  - 20. praghatana-patavah ssamsritanam jananam | Chandra-ditya-mahi-
  - 21. bhujā vidadhatā Kâļānurūpa-prabhām ājau nirjjita-durjjay Āšvapati-
  - 22. na dêvyêrugambakhyayâ bhaktyâ' râdhi-taya prasanna-varajô namnêru-
- III a 23. gammas tato jātah khyāta-yaśah-kriśt-krita-ripurv Viśvambharêśagrant
  - 24. Rajadityô rajad-rajanya-virajamana-samrajyah sa tu Lakshmyascha
  - 25. sa kîrttêh patir abhavad Akâļavarsha-tanujâyâh | tasya sûnur atu-
  - 26. lô bala-salt lôlya-chapala-kalanka-vihînah bhûpatir Nijaga-
  - 27. lih kalikalo-nmulanaika-nilaya [s] skhalitarih | tatopi jato vila-
  - 28. sad-yaša-sthiti [s] satām patiḥ Kachchega-rāja-bhūpatiḥ yayau śarīravya-
  - 29. yatas tato' vyayô babhûva Gamgâdhipatir mmahâhavê | Tyâgî nâma
  - 30. prithivyām prathita-guņa-yutô Gangadêśādhi-nāthah tasyā' std Rājirā-

- III b 31. jô vijita-ripu-nripas sûnur anyûna-dânah tasmāj jātô'ti-bhîta-pra-
  - 32. ti-nṛipati-tatir m Mārasimhô nṛisimhaḥ satya-tyâga-pratāpād agaṇi-
  - 33. ta-guṇa-bhâg yāsabhûpas tatô bhût | tasmāj jāto'ti-vikhyātô
  - 34. Bhūtāryyo' vāryya-vikramah tat-svasā Chamdiyambākhyā
  - 35. Kachchegasya priyâ bhavat | varasês Tâmbra-pannyâm cha mauktikô'-
  - 36. rghô'ti-nirmmaļaḥ Kachchegâ [ch] Chandi-yambâyâṃ Rajādityô bhyajāyatâ II ta-
  - 37. syâgra-mahishî jâtâ chakravartti-sutâ satî dvitîyâ Ganga-Gângêya-tanû-
  - 38. jâh pranavallabha h ârûdha-gunaya' krishta-mukta-sadbana-charaya
- IV a 39. nityêva châpa-yashtya yas satrûn vijayatê sadâ ⁴ svasti saka-nripakâļâ-
  - 40. tîta-samvatsara ŝatêshv-ashţasu tri-sapta-tyadhikêshu Virôdhakritsamvatsa-
  - 41. rantarggata Pushya suddha paurnnamāsyām chandragrahane svasty
    Akâļavarsha-dē-
  - 42. va-śri-prithvîvallabham mahārājādhi-rāja paramēśvara parama-
  - 43. bhattaraka śrimad Amôghavarsha-dêva-pādānu-dhyāta-paramēśvara
  - parama-bhaṭṭâraka paramêśvara śrī -vallabha-narêndra-dêva śrīmat Krishṇarâ-
  - 45. jadévő vijayarájyé pravarttamáné dakshina-digvijaya-yátrávasthité Chôla-
  - 46. Chêra-Pândyâlau nirjjitê vijaya-skandhâvarê Mêlpâtyâm sthirâsîbhûtê
- IV b 47. satyétasmim kâle pravarttamane śasana-dayakô nama namatah tat-pa-
  - 48. da-padmōpajîvi samadhigata-pañcha-mahâ-śabda-mahâ-sâmantaṃ Drōṇa-
  - 49. vaṃśōdbhavaṃ Gangā-yamunā-ṭḥaṃkāra-bhērī-rava-nardda siṃhā-sanaika-
  - 50. Châļukya-karņna-mahârājam dharaņî-lokāšrayan abhimāna-
  - 51. gallan ahitara-gandam mavana-gandhavaranam Nanni Chaluki śrimat
  - 52. Rājādityas tēna rājakīya-jīvanā-vāpta-sva-prabhujyamāna Kadambaļi-
  - 53. ge-déśa-sahasra-madhyê Višvâmitra-gôtrâya Taitriya-śâkhâya Kukka-
  - nûru-nâma-grâma-vâstavyâya Nâga-chandra-bhaţţa-putrâya Chaţţimabha-
  - V a 55. ttåya půrvvôkta-lakshaṇa-lakshitêna Kachchega-sûnuna Rajaditvê-
    - 56. na grāma-dvayam dattam tayor êkô grāmah Kukavāḍi-triśatābhya-
    - ntarê Kodamgavalli-nâma sva-mâtri-nâmâmkitas Chandiyabbe-mangalah ta-

- 58. sya půrvvatah Jáliyůru-nâma-grâmah dakshinatah Ma-
- 59. nalûru-nâma-grâmah paschimatah Ermme-yanûru-nâma
- 60. grāmah uttaratah Bettakadavūru-nāma-grāmah sima cha pūrvva-
- digbhâga-vaţa-vriksha-mârggē prasyandakôttara-taţâkan thâliviţapam dakshi-
- 62. na Manalûru-nâma-grâma tatâka-pâlyu-pari chincha-vriksha-traya nairi-
- V b 63. rityâm Kannâti-tadâga paschima-dig-bhâga vamsa-tintrinîka vâyavyâm
  - Malvagiriy uttarasyâm (m) âmbra-vrikshamîśânyâm Togyâ-tadâgam Jâ-
  - 65. liyûra-nama-grama bappra-madhyê dîrggha-tadagam tatah pûrvva
  - 66. vaţa-vriksham prâptah | aparô grâmah Sûlgal-saptatya-
  - 67. bhyamtarê Nigumbûru-nâma-grâmah svakîya-nâmâmkita Râ-
  - 68. jaditya-mangalam iti tasya purvvatah Koguli-désa-pratibaddhah A-
  - 69. risina-vura-nama-gramah dakshinatah Basurikôdu-nama-gramah
  - 70. paśchimatah Mukkodal-nâma-grâmah uttaratah Gottegadi-nâma-grâmah

## Translation.

## Lines 1-14.

May Srî who bearing a garland of flowers was taken by Vishņu in a svayamvara in the assembly of the great gods and demons bring you happiness. In the spotless lotus arising from the navel of Madhusûdana, chosen as husband by Lakshmi, was born Virincha who is the creator, protector and destroyer of the world and from whose four faces sprang the different Vedas. His son born of mind was Angiras, the foremost of the sages, whose mind was turned away from the transitory pleasures of love. From him was born Brihaspati, who defeated the methods of diplomacy taught by the preceptor of the demons, the great enemies of the universe and who was the sole minister of the Lord of Svarga (Indra) and who is possessed of pure brilliance. His son was the sage Bharadvaja, possessed of polite behaviour, and versed in the meaning of all the Vêdas, Vêdangas and sâstras. To him was born Drôna, free from all blemishes and whose bow was fitted with arrows resembling venomous snakes. His son was Asvatthâman (Drôni), difficult to oppose in terrible battles. From the water of the Ganges purified by mantras and thrown out of the hollow of his hands during the performance of Sandhya, was born Chaluki, great among the wielders of the bow and a terrifier of enemies. He was so named as he drove away (châlayati) enemies. His descendants are the Châlukyas, among whom was the great king named Avaniyamma who protected the earth like a father.

## Lines 14-36.

His son was Uttamagalla, whose feet were worshipped by the eighteen ghatikasamantaš and the ruler of the whole of Varahataka (varahataka-sakala- dešasambhôktâ). By him the kings of Ganga, Anga, Vengi, the Pândyas, Pallavas, Kêraļas, Chôļas, and Gajādhīśas were compelled to pay tribute. He had as his first son Nijagali, the second son was the brilliant and glorious Chandradidtya, and the third (the word turiya here is probably a mistake for tritiya) Vyâļa Kanchiga, with invincible strength of arms. All the three were great warriors and were like three fires full of splendour in a sacrifice, and able in granting to dependants things seen and unseen (drishţâdrishţârtha-siddhi-praghaţana-paṭavaḥ). To the king Chandraditya, possessed of brightness like that of Kala (god of death) in battle and the conqueror of Aśvapati, difficult to subdue in battle, was born by the favour of the goddess Irugambâ, worshipped with devotion, a son named Irugamma. His son was Rajaditya whose great fame made the enemies grow weak, and who was the foremost among kings and whose kingdom shone full of brilliant princes subordinate to him. He became the lord of Lakshmî (goddess of wealth) and of .Kîrti (fame) and of the daughter of Akalavarsha. His son was the King Nijagali unequalled in might, free from the defect of restless agitation (lolya-chapala), the sole abode of the destruction of the age of Kali, subduer of enemies. From him was born the king Kachchegaraja of brilliant fame, chief among righteous men. In a great battle with him the king of Gangas was killed and became eternal thereby (avyaya)2. His son was Rājirāja, defeater of enemy kings. There was a King of the Ganga country named Tyagi, full of renown and liberal in gifts. His son was Mârasimha, a lion among men, and whom the enemy kings feared greatly. His son was the king Yasa, possessed of innumerable qualities like honesty, liberality, valour, etc. His son was Bhûtârya, of invincible valour. His sister Chandiyamba became the wife of Kachchega.

## LL. 36-39.

Like a priceless and pure pearl born at the junction of the sea and Tâmbraparni (river), was born Rajâditya, matchless and pure, by the marriage of
Kachchega and Chandiyambâ. His senior queen was the daughter of the Emperor,
and the second (junior) queen daughter of Ganga-Gangêya. He is ever victorious
against his enemies with his bow, fully strung, and the good arrows discharged from
the bow-string fully drawn and as with his polity, full of worth and not directed
towards righteous people (âkrishta-mukta-sad-bânachârayâ).

<sup>&</sup>lt;sup>1</sup> The exact meaning of this word ghațikă-sâmanta is not clear. The word ghațikâ-sâhasa is used in E. C. III Mandya 113 as an epithet in praise of a Brahman Mâdhavaśarma. See also E. C VII Shikarpur 176.

<sup>&</sup>lt;sup>2</sup> If we correct Gangadhipatir to Gangadhipater the passage would mean that Kachehega died in a battle with the Ganga King.

## LL. 39-48.

Be it well. When eight hundred and seventy-three years elapsed after the time of the Śaka king, in the year Viròdhikrit, in the month, Pushya, in the bright fortnight, on the full moon day with lunar eclipse:—Be it well. During the victorious rule of the illustrious Akalavarshadeva Krishnarajadeva, favourite of good fortune and the earth, king of kings, supreme lord, supreme master worshipper of the feet of the illustrious Amoghavarshadeva, supreme lord and supreme master, favourite of the goddess of prosperity and lord over kings, (Śri-vallabha Narendradeva), while engaged in the expedition to the south, while camping firmly (sthirâsībûtê) at Mêlpâți, after defeating the Chôlas, Chêras, Pâṇḍyas and Ālus—

At this time he granted a sasana:

# LL. 48-65.

A dependant at his lotus feet: obtainer of the band of five sounds, mahāsāmanta, descendant of Drôṇa-vamśa, possessed of a throne before which is heard the sound of the resounding drum called Gangā-yamunā, the sole Karṇa among Chālukyas, a refuge for the earth and people, free from pride, punisher of enemies, a scent elephant of his uncle, a truthful Chaluki (Nanni-chaluki) (was) the illustrious king Rājāditya.

By him, viz., Râjâditya, possessed of the above attributes and son of Kachchaga, were given two villages situated in the middle of the kingdom Kadambalige Thousand obtained by him for his maintenance as king and enjoyed by him to Chattimabhatta, son of Nâgachandrabhatta, a resident of the village Kukkanûr and belonging to Viśvâmitra-gôtra and Taitrîya-śâkhâ.

Of the two villages granted one is the village named Koḍangavaļļi situated in Kukavāḍi 300, named after his mother as Chandiyabbemangaļa. To its east is the village named Jāļiyūru, to the south, the village named Maṇalūru, to the west the village named Ermmeyanūr, to the north the village named Betṭa Kaḍavūr. Its boundaries are: to the east, following the road to the banyan tree; to the north of the prasyandaka (oozing out: gum-tree), the tank and the Thāḷi tree; to the south, three tamarind trees above the raised bund of the tank of the village Maṇalūr; to the south-west, Kaṇnâti tank; to the west, bamboo and tamarind trees; to the north-west Maḷvagiri; to the north, mango tree; to the north-east, Togyā-tank and the big tank situated in the middle of the fields of the village Jāḷiyūr.

## LI. 66 to the end.

The other village granted is named Nigumbûr and situated in the middle of the Sûlgal Seventy and named Râjâdityamanga [la] after himself (the donor). To its east is the village Arisinavura situated in Kogulidêsa. To the south is the village named Basurikôdu. To the west is the village named Mukkodal. To the north is the village named Gottegadi.

<sup>&</sup>lt;sup>1</sup> The exact significance of this emblem is not known, See Bombay Gazetteer, Vol. I, Part II, p. 396.

### Note.

## Description.

The copper plates were in the possession of Sagile Siddappa, a resident of the village Hire Kögilür. He stated that he owned them as ancestral property. He also said that they had been borrowed by a friend of his father for examination and that they had lain with that friend for a long period at the end of which he brought them back. The record is incomplete and it seems as if there were two more plates therein. When asked whether there were any more plates of copper belonging to the record and lost at any time, Mr. Siddappa could not give a definite answer. The ring had been cut at the time the record was seen and it seems as if somebody had tampered with it previously.

The record consists of five plates with a ring and seal. The seal bears the figure of a Boar. The size of each plate is  $7\frac{3}{4}" \times 2\frac{1}{2}"$ . The length of the figure of the boar on the seal is  $1\frac{5}{8}"$  and its height  $1\frac{3}{16}"$ .

# Paleography.

The characters are of Old Kannada of the 10th century to which the plates belong. They are generally clear and well formed. Each page contains generally eight lines and each line contains about 22 letters. The old Kannada letter la is distinguished from the letter la. Ja l ba and ka have already assumed their present forms. But la, ta, na, śa, e, u, cha and bha still retain their old forms.

# Language.

The language of the inscription is throughout classical Sanskrit. Up to line 39 we have verses and from line 39 onwards there is prose. All the praise of the donor and his genealogy are given in poetry and the actual grant of the land with its boundaries is described in prose. The orthography is mostly correct and the language generally pure.

### Contents.

The main purpose of the inscription is to record a grant by the king Råjåditya, son of Kachchega, to a Brahman named Chaṭṭimabhaṭṭa, son of Någachandrabhaṭṭa of Viśvâmitra-gôtra and Taittirîya-śâkhâ, resident of the village Kukkanûr. The grant consisted of two villages, Koḍangavaḷḷi re-named Chandiyabbe-mangala after the donor's mother, and situated in the Kukavâḍi 300 division, Nigumbûr, re-named Råjåditya-mangala after the donor and situated within the Sûlgal 70 division. The boundaries of the villages are fully given. The usual details regarding the eight-fold rights and powers of possession of the villages granted are absent as also the imprecatory stanzas occurring usually in such grants. This is due to the incompleteness of the record, the plates containing those details being lost.

#### Date.

The date is given in lines 39-41. The details of dating are \$873, the cyclic year Virôdhikṛit, the lunar month Pushya and the bright fortnight and the full moon day and lunar eclipse. Now \$873, corresponds to Virôdhikṛit and Pushya śu 15 of this year is equivalent to Tuesday 16th December 951. A.D. But no lunar eclipse is shown on this day by Svamikannu Pillai in his Ephemeris. On the previous full moon day, viz., Mârgaśira ś'u 15 we have a lunar eclipse. Whether the lunar month is to be taken as pûrnimânta and the full moon day of Mârgaśira is called Pushya śuddha pûrnimâ as the tithi expired before evening, (27 ghaṭikas after sunrise) it is not possible to determine definitely. But it seems probable that this was the date meant, viz., 16th November 951, A.D. Sunday with lunar eclipse (Virôdhikṛit sam. Mārgaśira ŝu 15 according to the system now in use).

## Geographical details.

Of the places mentioned in the grant Mêlpâti, which is named as the place where the Rashtrakûta king Krishna III camped after defeating the Chôlas, Chêras, Pândyas and Ālus (Line 46) is probably the same as Mailpatti, a railway station on the present Bangalore-Madras line. Not far off from this is Takkôlam near the present railway junction Arkônam, where Krishpa III defeated the Chôlas (E. C. III Mandya 41). Kadambalige thousand, which the Prince Rajaditya is spoken of as ruling and which he is said to have obtained from the Rashtrakûta king for his expenses (line 53) is referred to in a record of 930 A.D. (E. C. XI. Davangere, 119). It lay to the east of the Tungabhadra river and extended down to Holakere (Mysore and Coorg from the inscriptions by Rice, p. 71). The province of Kukavâdi 300 in which the village Kodangavalli renamed Chandiyabbemangala granted by Râjâditya is stated to be situated (line 56-7) is also referred to in certain inscriptions of Gunjaganur in Holalkere Taluk, Chitaldrug District (E.C. XI Holalkere, 68. 69) as the kingdom in which Gangarasa is said to be ruling as a subordinate of the Pândyas of Uchchangi in 1126 A.D. The name Kodamgavali, one of the villages granted is probably the same as Kodagavali referred to in a stone inscription at Jajūr, Holalkere Taluk, 61. The other villages like Arasangatta, Kandavadi, etc., in the neighbourhood are named along with Kodagavali in the record. There is a village Kodagavalli in the same Taluk in the hobli of Bharmanayakandurga. To its west is Yamaganur which is probably the modern form of Ermmeyanûr (line 59) and to its north is Kadavûr called in line 60 Betta Kadavûr on account of a hill near it which is still shown in the Taluk map near the village. The hill is called Malvagiri in line 64 but no name is given to it in the Taluk map. The village Jaliyur to its east and north-east named in the record (lines 58 and 65) is probably the present village Jajûr to the north-east of Kodagavalli and has a big tank (line 65) even now. To the south of Kodagavalli is a

village called Hosahalli and not Maṇalûr as stated in the record (lines 59 and 62). Probably the name must have been changed and a new village built near the old village Maṇalûr and called Hosahalli (new village).

The other village granted, Nigumbûr, is said to be situated in the Sûlgal 70 district. This division is referred to in an inscription at Hulegundi near Chitaldrug town (E. C. XI. Chitaldrug, 82 of \$995). To its east is mentioned Arisinavura in Koguli-dêša (line 68). This Kogali-dêša or Kogali 500 is referred to in several inscriptions (E. C. VII Honnali, 107: E. C. XI Davangere, 19, 126, 143 and 153: Jagalur, 10, and 12). In most of these Kogali 500 is spoken of along with Kadambalige 1,000 as the divisions ruled by the same king and apparently contiguous to each other.

But neither Nigumbûr nor its boundaries as given in the grant can be identified now. Apparently it must have been situated not very far off from the other village granted.

# Political History.

The donor of the grant Râjâditya was the son of Kachchega and Chandiyambâ. Kachchega is said to belong to the Châlukya line, the descent being as follows: Chaluki, born from the Ganges water in the cupped hands of Aśvatthâman at the time of offering Sandhyā worship; his descendant Avaniyamma, his son Uttamagalla, conqueror of Varahātaka Kingdom and receiver of tribute from the Ganga, Anga, Vengi, Pâṇḍya, Pallava, Kêrala, Chôla and Gajâdhtša kings: Uttamagalla's sons were Nijagali, Chandrâditya and Vyâla-Kanchiga: Chandrâditya defeated the Aśvapati king and had a son Irugamma, born by the favour of the goddess Irugambâ. His son was Râjâditya who married the daughter of (the Râshṭrakūta king) Akâlavarsha and had a son Nijagali. Nijagali's son was Kachchega who died in a battle with (or killed the Ganga king (Gangâdhipati) and his son was Râjâditya.

Chandiyambâ called also Chandiyabbe, the mother of Râjâditya, was the sister of Bhûtârya, son of Yasa, son of Mârasimha, who was the son of Râjirâja, a son of Tyâgi, king of the Ganga Kingdom.

Rajaditya, the donor, is stated to have had two wives. They are not named. The first is described as the daughter of the emperor (Chakravarti-suta) and the second as the daughter of Ganga-Gangeya.

Rajaditya's overlord is named as the (Rashtrakûţa) king Krishnaraja, meditator on the feet of Amôghavarsha. He is said to have been engaged in a victorious expedition in the south against the Chôla, Chèra, Paṇḍya and Alu kings and encamped at Mêlpaţi. The donor Rajaditya calls himself a dependant on the lotus feet of Krishnaraja and a ruler of Kadambalige kingdom, given to him for the expenses of his government. He seems to be different from the Chôla Chief Rajaditya killed by the Ganga king Bûtuga. His grandfather Nijagali is probably

the same as the Chalukya king Nijagali whose daughter Jakamba is stated to be the mother of the above Batuga. [M. A. R. 1921, p. 21.]

This dynasty seems to have been a minor branch of the Châlukyas who acknow-ledged the suzerainty of the Râshṭrakûṭas during the interregnum when the Bâdâmi Châlukyan power had become almost extinct after the overthrow of Kîrtivarman II about 757 A.D. and the Châlukyan territory in Western India was in the undisputed possession of the Râshṭrakûṭa kings until they were overthrown by Taila II in A.D. 973. The Châlukyas of the present record seem to have nothing to do with the Châlukya kings of Bâdâmi except as regards the origin. Even here there is greater resemblance to the Pallavas who claim to be the descendants of Aśvatthāman.

The connection of the Châlukyas of this record with the Gangas offers also considerable difficulty. Chandiyabbe the mother of the donor Rājāditya is stated to be the sister of Bhûtârya, the king of the Ganga Kingdom. If however we try to identify this Bhûtârya, with the Western Ganga king Bûtuga who flourished about the time of the present grant (E. C. III Mandya 41) of \$872, we find ourselves confronted with a discrepancy in the lineage. The lineage of Bhûtârya given in the present copper plates is Tyâgi-Râjirâja-Mârasimha, Yâsa, Bhûtârya. But the Ganga Bûtuga who fought for the Râshṭrakûṭa king Kannara III was the son of Râchamalla Satyavâkya, who in turn was the son of Ereyappa Nîtimârga II. No Tyâgi is met with in the genealogy of the Western Ganga kings of Talkâḍ. A Châgi Permâḍi is met with in inscriptions but he does not seem to have belonged to the Western Ganga kings of Talkâḍ (see M. A. R. 1934, p. 145). We must therefore conclude that like the Âsandi Ganga chiefs, there was a branch of the Ganga chiefs ruling in parts of Chitaldrug District.

#### 41

At the village Basavâpaṭṇa, in the hobli of Basavâpaṭṇa, on the stone lamp-pillar in front of the Venkaṭaramaṇasvâmi temple.

Kannada language and characters.

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದೆ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನನ ದೀಪಮೂರೆ ಕಂಬದಲ್ಲಿ.

- 1. ಶ್ರೀ ಶುಥಮಸ್ತು ಯರದುಮ್ಮೆ ನಾರಮ್ಮೆಯ ಸೀಮೆಯ
- ್ತಿ. ವೆಡುನೂರಚಿಂನಪ್ಪ ಅಂನಂತಪ್ಪನವರ ನರಸ
- 3. ಪ್ರನ ನಿತ್ಯಶೇವೆ।।

#### Note.

This records the setting up of the above lamp-pillar by a person named Chennappa Anantappa's (son) Narasappa, a resident of the village Nedunur, in Yaradumme Naremme-sime.

The characters seem to be of the 18th century.

42

At the same village Basavâpaṭṭaṇa on a stone set up to the west of the Basavêśvara temple.

Någari characters and Kannada language.

Size 1'x1'

ಆದೇ ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವನ್ನಾ ನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೂಡಿನಲ್ಲಿ ಬ್ರಹ್ಮ ದೇವರಗುಂಡಿನ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 1' x 0'-6".

ನಾಗರಾಕ್ಷರ,

- ಮೈಸೂರ ವೆಂಕಟಭಟ್ಟ
- ರಪ್ರತಿಪ್ಪೆ.

Note.

This records the setting up of the shrine of Brahma at the place by a person named Venkaṭabhaṭṭa belonging to the Mysore City. The characters are of the 18th century and the shrine may be nearly 100 years old.

The shrines dedicated to Brahma are not very common. A mere boulder of stone in a natural state without being moulded into a human form is enshrined in a small cell and it is known as Brahmadêvara-gudi. Such shrines are found occasionally in parts of the Chitaldrug District and also in the Shimoga District. In the latter district grants of land are recorded as having been made to the god Brahma in various villages and they indicate the shrines of Brahma. [E.C. VIII Tirthahalli Taluk, 6, 106, etc.]

43

In the village Nalkudure of the hobli of Basavapattana, on a stone marked with lings in the threshing floor belonging to Kallenhalli Sûrappa.

Size 1'-6"×1'.

Kannada language and characters.

ಆದೇ ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ನಲ್ಲುದುರೆ ಗ್ರಾಮದ ಕಲ್ಲೇನಳ್ಳಿ ಸೂರಪ್ಪನ ಕಣದಲ್ಲಿರುವ ಅಂಗ ಮುದ್ರೆಕಲ್ಲು.

- 300
- 최 화

Note.

This inscription merely contains the label Viratha-matha, more correctly called Virakta-matha. It is said by the villagers here that a matt belonging to the Vîra-saiva sect stood here until some years ago. The characters of the inscription seem to be of the 18th century and the matt might have been built or might have been standing in the 18th century.

44

At the same village Nalkudure, an inscription on the doorway frame of the sukhanâsi in the Brahmêsvara temple.

Size  $0' - 9'' \times 0' - 6''$ .

Kannada language and characters.

ಅದೇ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಖನಾಶಿಯ ಚೌಕಟ್ಟಿನ ಮೇರೆ.

ಪ್ರಮಾಣ ¾'×¾'.

- 1. ರೊಕಿಯಕೆಜೆಯ ದಾರಿಯಿಂದ
- 2. ಮೂಡ ಮಕ್ಕಿ ಕಂಥ ೨೦.

Note.

This short record may be translated as follows :-

"A wet land of the extent of 20 poles to the east of the road leading to Lokiyakere." It is written in characters of the 13th century and seems to be a continuation of an inscription engraved on a slab standing inside the Brahmêsvara temple (No. 52 of Channagiri Taluk) which records a gift of lands by the heads of the village Urode belonging to Nalkudure for services in the above temple during the reign of the Hoysala king Narasimha II in S 1156. This record registers an addition to the lands previously entered as granted to the temple.

# TUMKUR DISTRICT.

TUMKUR TALUK.

45

At Dévarâyanadurga, in Urḍugere Hobli, on a bell in the Narasimha temple.

Kannaḍa language and characters.

ತುಮಕೂರು ತಾಲ್ಲೂಕು ಉರಡುಗೆರೆ ಹೋಬಳಿ ದೇವರಾಯನ ದುರ್ಗದ ನರನಿಂಹನ್ವಾಮಿಯ ದೇವನ್ನಾ ನದಲ್ಲಿ ಗಂಟೆಯ ಮೇಲೆ.

ಬಿರನಕಲು ಕದರೆೄಯ ॥ದೆ॥ ನರಸ್ತು ದೇವರಿಗೆ ಕೊಟ ಗಂಚಿಸೇವೆ.

Note.

This is an inscription on the bell stating that a person named Biranakalu Kadaraiya presented the bell to the temple of Narasimhadevaru at Dévarâyanadurga.

No date is given. The characters seem to belong to the end of the nineteenth century.

## CHIKNAYAKANAHALLI TALUK.

46

At Settikere in the hobli of Settikere, on a slab standing near the wall of the outer navaranga in the Yôgamâdhava temple.

Size 5'-6"×2'-6".

Nandi Nagari characters: Sanskrit and Kannada languages.

ಚಿಕ್ಕ ನಾಯಕನಹಳ್ಳಿ ತಾಲ್ಲಣಕು ಸೆಟ್ಟಿಕೆರೆ ಹೋಬಳಿ ಸೆಟ್ಟಿಕೆರೆ ಗ್ರಾಮದ ಯೋಗಮಾಧವ ದೇವಾಲಯದ ನವರಂಗದ ಹೊರಗಡೆ ನಿಲ್ಲಿನಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 2'-6".

ನಂದಿನಾಗರಾಕ್ಷರ.

ಶ್ರೀ ಎಂಹ ಲಂಗಾಯನವು

- 1. ಶ್ರೀ ವಂದೇ ಹಂ ವಂದನೀಯಾನಾಂ ವಂದ್ಯಾಂ ವಾಚಾಮಧೀ
- 2. ಶ್ವರಂ ಕಾಮಿತಾಶೇಷಕಲ್ಯಾಣ ಕಲನಾ ಕಲ್ಪವಲ್ಲಕಾಂ।
- 3. ಸ್ಪಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ವಿಕ್ರಮಾರ್ಕಶಕ
- 4. ವರ್ಷಾಣ ೪೫ ನೆ ತಾರಣ ನಾಮ ಸಂವತ್ಸರನ್ಯ ಜ್ಯೇಷ್ಠ ಶು
- 5. ಕ್ಲ ಪೂರ್ಣಿಮಾ ಮೂಲರ್ಕ್ಷೆ ಅಸ್ಥಿ ನ್ಸ್ರಾಮ ಕಟ್ಟೆ ಗೌಡ ಕಟ್ಟೆ ಕುಂ
- ಟಾರ ಕಟ್ಟೆ ಮಡಿವಾಲ ಕಟ್ಟೆ ಗೊರವಯ ಕಟೆ ಮಣಿಗಾರವಿ
- 7. ತೇಜನಾಃ ಉಪೋಷ್ಯಂ ಮಾಡಿ ತಂಮತಂಮ ಕಾರ್ಯಂಗಳಂ
- 8. ಮಾಡಿ ಪುರೋಹಿತರ ಸಂಗಡ ಬ್ರಂಹ್ಮಾ ರ್ಚನೆಯಂ ಮಾ
- 9. ಡಿಸಿ ಆಶೀರ್ವಾದಮಂ ಪೊಂದಿ ಯಾವದಾಚಂದ್ರಾರ್ಕ
- ಪರ್ಯಂತಂ ನಡನುತ್ತ ಬರ್ಪ್ರದುಂ | ಶ್ರೀ | ಶ್ರೀ | ಶ್ರೀ |
   単 ಮಂಗಲಂ ॥

#### Note.

The record begins with a verse in praise of the goddess Sarasvati:—I bow to the Goddess of Speech, deserving of worship even by those who are worthy of honour, and who is a Kalpa creeper in granting all the good things prayed for.

It next states that in the year 45 of Vikramarka-śaka, the cyclic year Tarana, in the full moon day of Jyéshtha, during the constellation Mûla, the Kaṭṭe-gauḍa (local village headman) Kaṭṭe-kumbara (local potter), Kaṭṭe-maḍivaḷa (local washerman), Kaṭṭe-goravaya (local Śaiva mendicant), and Kaṭṭe-maṇegara (local revenue officer) of the village observed a fast and after finishing their duties got the purôhits (priests) to worship the god and bless them. It further prays that they might continue this worship of the god for as long as the moon and sun endure.

From the wording of the text it seems probable that the god Brahmalinga mentioned in their record was set up on the day specified or its worship was revived on the above day by the principal citizens of the village after due fasting, with the help of the purôhits.

The date given viz., 45 of the Vikramarka era is too early for the present record which is written in the Nandi Nagari characters of modern times. The record is in Sanskrit viz., up to line 5 and the rest is in Kannada and the use of the word pondu in the sense of obtain shows clearly that the inscription cannot go back to 45 of Vikramarka era. The date probably stands for 1745 of the Śalivahana era and Vikaramarka has been introduced out of ignorance for the Śalivahana era. Taking this year the date would correspond to Friday 11th June 1824; on this day the constellation Mûla commenced about 8-30 p.m., or 36 ghatikas after sunrise according to Svāmikannu Pille's Ephemeris. It may be also added that the Châlukya Vikrama era too is too early for this record and the year 45 of the era coincides with Śarvari or Playa and not with Tarana.

## MADHUGIRI TALUK.

### 47

At Madhugiri in the hobli of Madhugiri, on a boulder near the steps leading to Itikedone in the fort.

Size 5' × 4'.

Kannada language and characters. ಮಧುಗಿರಿಯಲ್ಲಿ ಕೋಟೆಯನ್ನು ಹತ್ತುವಾಗ ಇಟ್ಟಿಗೆದೊಣ್ಣಿಗೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಮೆಟ್ಟಲುಗಳ ಬಳಿಯಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 5' x 4'.

- 1. ಶ್ರೀಮತು ಚಿಕದೆವರಾಜು | ವಡೆರ | ಕಾರ್ಯಕೇರ್ತರಾದ
- ದೊಡೆಯನವರ ದಿವಸ್ತಲೂ ಮಾಡಿಸ್ತ ಕೆಲಸಾ । ಅಂಗಿರನ
- 3. ಸಂವತ್ಸರದಲು । ಕುಪ್ಪುಗುಂಡ್ಲು ಕೋಟೆ । ಬಡಗ ಬಾರಿ । ಕಲ್ಲಬಾಗಿ
- 4. ಲಿಗೆ | ಬಡೆಗ | ಮೂಡ್ಡು | ಹೊರಗಣ ಪಿರಂಗಿಯೆ [ಸಿಗೆ] ಮರೆಗೆ
- ಕಟಿಶ್ತಯೆದೆಮರೆ ಮೋಪುಗಾವಲು | ಕೊತ್ತಲು ೧ | ಶ್ರೀ ಮುಕಸಂ
- 6. ವತ್ಸರದಲೂ | ಯೇ | ಕಲಬಾಗಿಲ | ಹೊಸ್ತಿ ಅಂದಾಯಳುಗಡೆಗೆ
- ಹೊನ್ತಾಗಿ ಕಟದ ಸ್ಫೋಪಾನ | ೩೫ | ಅಕ್ಷಯಸಂಪತ್ನರದಲ್ಲೂ ಮಾಡಿ
- 8. ದ ಕೆಲಸ । ರಾಮಭದ್ರನ ಪಿರಂಗಿ ಪ್ರಾಕುವಿಂ ಮುಂದಕೆ (१) ಸಂಚನೆಕಲು
- 9. ಗೆಲಸ್ತರ ಪನುತ್ತಬಳಸುವಡಗೋಟೆಯಳಗಡೆಯೆ ಸಗೆಗೆ ಬಿಟ್ಟಬಾಗಿಲು ೫
- 10. ಯ ಮೇಲುಗಡೆ | ಧೂತನಾತನ ಹಿರಂಗಿ ಪ್ರಾಕುವಿಂ ಮುಂದಕೆ ಯುದೇಪ್ರಕಾರದ ಕೆಲಸಾ

#### Transliteration.

- śrimatu Chikadevaraju | vadera | karyake kartarada
- 2. Dodeyanavara divastalû mâdista kelasâ i Âmgirasa-

- 3. samvatsaradalu | Kuppuguindlu kôte | badaga bâri | kalla bâgi-
- 4. lige | badaga | mūdlu | horagaņa piramgi ye [sige] marege
- kaţista yedemare môpugâvalu | kottalu 1 | Śrimuka-sam-
- 6. vatsaradalû | yt | kala-bâgila | hostilimda yilugadege
- 7. hostági katida sópána | 35 | Akshaya-samvatsaradalú mádi-
- 8. da kelasa | Ramabhadrana piramgi prâkuvim mumdake samchanekalu-
- 9. gelastali | sutta balasuvadagote yilagade yesagege bitta bagilu 5
- yi mêlugade | Bhûtanâtana piramgi prâkuvim mumdake yidê-prakârada kelasâ

## Translation.

Work caused to be done in the days of Dodeya, agent for the affairs of the illustrious Chikadevarâju Vader:—

In the year Angirasa one bastion was constructed provided with breast-high parapet wall for protection (ede-mare-mopu-gavalu) from the cannon discharged from outside the fort to the north and east of the stone gateway of the northern sloping passage (badaga-bari) of the Kuppugundlu fort.

In the year Śrîmukha 35 steps were built newly leading down from the threshold of this stone gateway.

In the year Akshaya was constructed to further east of the cannon called Rāmabhadra on the lower side, a sorrounding protective wall of rubble (?) with five gates to allow of the proper discharge of cannon and on the upper side to the further east of the cannon Bhūtanātha similar work was set up.

#### Note.

This inscription is of great interest as it gives details of arrangements made in previous times for the proper mounting and discharge of cannon in forts. Some of the technical terms used are not met with elsewhere and their interpretation given above is only tentative.

The record belongs to the reign of the Mysore King Chikkadevaraja Vodeyar who ruled from 1672 to 1704 A.D. During his rule Maddagiri (now called Madhugiri) was conquered. A stanza in a copper plate at Seringapatam dated 1679 speaks of Chikkadevaraja Vodeyar as having defeated Timmappagauda and Ramappagauda (Maddagiri Palegars) and conquered Maddagiri, Midigesi, Bijjavara and Channarayadurga (all forming parts of the Maddagiri Taluk). "Maddagirim Midagesim Bijjavaram Channarayadurgam cha aharat Timmappagaudam jitva Ramappagaudam cha." (E. C. III, Seringapatam 151). It is said that this conquest was effected in 1678 A. D. (History of Mysore kings by Ramakrishna Rao, Part I).

Doddaiya was the dalavdy or commander-in-chief of the forces of Mysore from 1682 to 1696 A.D. under Chikkadevarâja Vodeyar. He was the son of Kumarayya, who was the previous commander-in-chief during the same reign. Even during his

father's period of office, Doddaiya had won a name as a general and had defeated the Mahratta generals Jayajighat and Nimbhajighat.

As the commander-in-chief he must have attended to the strengthening of the fortifications of Maddagiri which had been previously set up by the local pâlegârs. The years Ângirasa and Śrimukha during his regime correspond to 1692 and 1693 A.D. In these years certain bastions were set up at Maddagiri as stated in the present record. The year Akshaya occuring after this in line 7 corresponds to 1686 A.D. During this year also certain improvements had been carried out in the fortifications of Maddagiri.

48

At the same town Madhugiri, in the Gopâlakrishna temple, on the hill, on the beam across the doorway of the granary in the south-east corner.

Size 4'-6" × 1'.

Kannada language and characters.

ಅದೇ ಮಧುಗಿರಿ ಗ್ರಾಮದ ಬೆಟ್ಟದ ಮೇಲ್ಗಡೆ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವನ್ಥಾನದ ಆಗ್ನೇಯ ದಿಕ್ಕಿನ ಕಣಜದ ಬಾಗಿಲಿನ ಹೋದಿಗೆ ಮೇಲೆ.

ಪ್ರಮಾಣ 4'-6"×1'.

- 1. ಶ್ರೀ ಚಿಕ ದೇವರಾಜವಡೆಯರವರು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ವೈಶಾಖ
- ಶು ೫ ಲ್ಲೂ ಮಾಡಿಸ್ತ ಆಗ್ನೇಯ ಏಕ್ಕಿನ ಕೊತ್ತಳ ಕಣಜ ಯೀಶಾನ್ಯ.

#### Note.

This short inscription records the construction of a battlement (kottala) and granary in the south-east on the 5th lunar day of the bright half of Vaisâkha in the cyclic year Vikrama by Śrī Chikadevaraja Vadeyar. This king ruled Mysore from 1672 to 1704 A.D. and the only year Vikrama occurring in his reign would correspond to 1700 A.D. Hence the date of the record is equivalent to 12th April 1700 A.D.

49

In Sondûr State, Bellâri District, on a stone standing in the navaranga of the Pârvati temple on the Kumarasvâmi Hill. [Pl. XXVIII.]

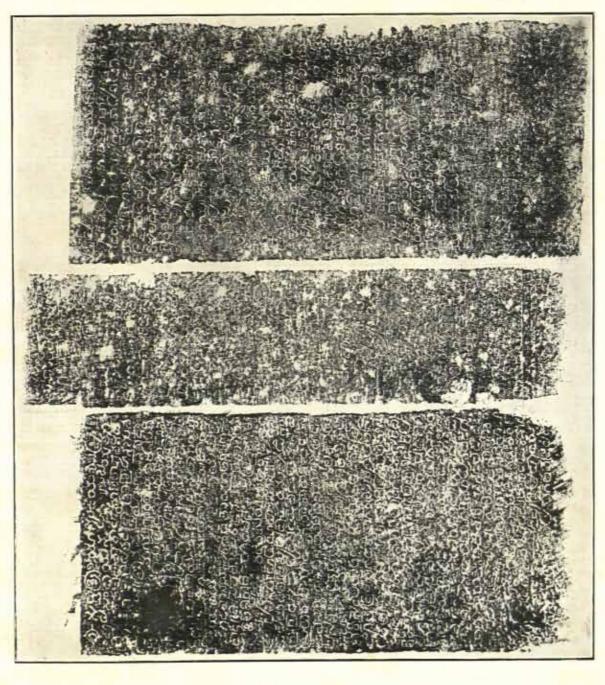
Size 3'×1'

Kannada language and characters.

ಹೊಂಡೂರು ಸಂಸ್ಥಾನದ ಕುಮಾರಸ್ವಾಮಿ ಬೆಟ್ಟದ ಪೇಲಿರುವ ಪಾರ್ವತಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನಮೇರೆ.

ಪ್ರಮಾಣ 1'×3'

- ಸ್ಪಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯಶ್ಚ I ಬ್ರ
- 2. ಹೈ ಸ್ಕಂದಾಯನಮಃ 🛮 ಜಯತ್ಯಾ



STONE INSCRIPTION OF THE REIGN OF THE HOYSALA KING VIRABALLALA II, FROM KUMARASVAMI BETTA, SONDUR.

(cri		
5		
34		
Stand of the standard of the s		

- 3. ವಿಷ್ಸ್ತುತಂ ವಿಷ್ಣೋರ್ವ್ಬಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣ್ಲವಂ । ದ
- 4. ಕ್ಷಿಣೋತ್ತ [ರ] ದಂಪ್ಪ್ರಾಗ್ರ ವಿಶ್ರಾನ್ತ ಧುವ
- ನಂಪಪ್ಟ I ಶ್ರೀಮದುಮಾನಂದನನಬಳಾ
- 6. ಮರಸೇನಾಧಿಪತಿ ಮಯೂರ ರಥ ಸುತ್ತಾಮ ಮಣಿ
- 7. ಮುಕುಟ ರಂಜಿತ ಕೋಮಳಪದ ನೊಸೆದು ಮಾಳ್ನಿನಿಮ
- 8. ಗಭಿಮತಮಂ I ಖ್ಯಾತಂ ಬ್ರಹ್ಮ ಜನತ್ರಿಯತ್ರಿತನ
- 9. ಯಂಸೋಮಂ ಸುಧಾಸೂತಿಸಂಧೂತಂ ಈ ಬು
- 10. ಧನೂನುಪೂರುನರಪಂ ತತ್ಸೂನು ತಾನಾಯು
- 11. ತಜ್ಜಾ ತಂ ತನ್ನ ಹುಷಂ ಯಯಾತಿ ನಹುಷಾಪತ್ಯಂ
- 12. ಯಯಾತ್ಯಾತ್ಮ ಸಂಜಾತಂ ತಾಂಯದು
- 13. ಯಾದವಾನ್ಯಯಮದಂತಾಯ್ತಾತನಿಂ ರೋಕ
- 14. ದೊಳ್ | ವಿಧವಾಮೇಂದ್ರ ನೂರ್ಜ್ವಿಶಶುಥತುಂ
- 15. ಗೆಂಜಿತವಿರೋಧಿ ಯಾದವ ವಂಶಪ್ರಥವಂ ಧೂ
- 16. ಧುವನೈಕಪ್ರಧು ರಟ್ಟರ ಮೇರು ಕೃಷ್ಣ ರಾಜಂನೆಗ
- 17. पू० । ಅನುಹೃದ್ಭೂಪಾಲ ಧೂಧೃದ್ಧ ಸನ
- 18. ಪಟುಪವಿಪ್ರಖ್ಯಾ [ತ] ದೋರ್ದ್ಗಂಡನುವೃಂಡ ಸಮ
- 19. ಗ್ರೋಗ್ರಾರಿ ಸೇನಾದವದವದಹನ ವಿ
- 20. ಶ್ರುತಾರಾತಿ ಭೂಷಪ್ರಸರಾಂಭೋರಾಶಿ ಕುಂಭೋ
- 21. ದ್ಭವನಮಳಯಶಂ ಧರ್ಮ್ಯ ಧರ್ಮ್ಯ ಕತ್ನ ಜಾತಂ ಹೆ
- 22. ಸರ್ವೆತ್ತಂಕೃಷ್ಣಧೂಪಾಲಕನತು
- 23. पथप० गಂಡಮಾರ್ತ್ರಾಂಡ ದೇವಂ ॥ ಅತಂ ವಿಶೇಷ
- 24. ಫಕ್ತಿನಮೇತಾತ್ಮಂ ಪಣ್ಣು ಖಂಗೆನ್ನೆ ವೇ
- 25. ದ್ಯಾರ್ಥಂ ಶ್ರೀತಂ ತಟಾಕ ನಾಮಖ್ಯಾತಂ ಗ್ರಾ
- 26. ಮಮನನೂನಗುಣಸಿಥಿಯತ್ತಂ II
- 27. ಮತ್ತಂ। ಬ್ಯಾಳಗುಣಾನ್ವಿತಾರಿಗಜಕೇಸರಿ ವೈ
- 28. ರಿನ್ರಿಪಾಬ್ಧ ಮಾಳಿಕಾಖರತರಾನಿಳ ರಿ
- 29. ಪು ಮಹೀಪತಿ ಧೂಜಕುಠಾರನುಗ್ರ ಧೂ
- 30. ಪಾಲ ಕುಬ್ರಿನ್ನಿ ಕಾಯಕುಲಶಾಯುಧನಾನತ
- 31. ಶತ್ರು ವೀರಬಲ್ಲಾ ಳನನೂನ ಯಾದವ ಕುಲ ಪ್ರ
- 32. ಭವಂ ಪೆಸರ್ವೆತ್ತನುರ್ಪ್ಟಿಯೊಳ್ । ತತ್ಪಾದ ಪದ್ಮೋ
- 33. ಪಜೀವಿ 🛮 ಮನಸಿಜಮೂರ್ತ್ತಿ ಮಾಗಧ ಜ
- 34. ನಾಮರ ಧೂಜನಶೇಷ ವೈರಿ ಕಾನನದವ ಪಾವಕಂ
- 35. ರಿಪು ಫ್ಯೀಂದ್ರಗರುತ್ಮ ನರಾತಿದ್ದಾ ನಾಥ ನಿಕರ
- 36. ಕಂಜ ಕುಂಜರನನೂನಯಶೋನಿಧಿ ನಾಹ
- 37. ಸೈಕಪಾವನಿ ಮಹದೇವ ಮಂತ್ರಿನೆಗಳ್ಳಂ ಶರಣಾ
- 38. ಗತ ವಜ್ರ ಪಂಜರಂ I ಪುರುಷಾರ್ತ್ಮದಕಣಿಮಾ
- 39. ನಾಥರಣಂ ಕೇದಾರದಿವ್ಯ ಶ್ರೀಪಾದರು
- 40. ಹಸರಸಿಜ ಭ್ರಂಗಂ ತರಣಾಗತ ವಜ್ರಪಂಜ [ರಂ] ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.
  - 41. ಹೆಸರ್ವೆತ್ತಂ 🛮 ಬರುದಂಕಭೀ

## Transliteration.

- 1. svasti šri jayabhyudayaš cha I Bra-
- 2. hmaskamdâya namah I jayatyâ-
- 3. vishkrutam Vishnôr vvaraham kshôbitarnnavam i da-
- 4. kshinôtta [ra]-damshtragra-viśranta-bhuva-
- 5. nam vapuh | śrîmad Umânamdanan akhilâ-
- 6. mara-sênâdhipati Mayûraratha Sutrâma-mani-
- 7. mukuta-ramjita-kômala-padan osedu mâlke nima-
- 8. gabhimatamam | khyâtam Brahmajan Atriy Atri-tanay-
- 9. yam Sômam sudhāsūti-sambhūtam î-Bu-
- 10. dha sûnu Pûrunarapam tat-sûnu tân Āyu
- tajjātam tan Nahusham Yayāti Nahushāpatyam
- 12. Yayâtyâtma-samjâtam tâm Yadu
- 13. Yadavanvayam adamtayt atanim lôka-
- 14. dol | vibhavâmarêmdran ûrjjita-śubhatum-
- 15. gam jita-virôdhi Yâdava-vamsa-prabhavam bhû-
- 16. bhuvanaikaprabhu Rattara-Mêru Krishna-râjam nega-
- 17. ldam asuhrid-bhûpâla-bhûbhrid-dalana-
- 18. paţu-pavi-prakhya [ta]-dorddamdan uddamda-sama-
- 19. grogrāri-sēnā-dava-davadahana vi-
- 20. śrutáráti-bhûpa-prasarámbhôrási-Kumbhô-
- 21. dbhavan amala-yasam dharmma-Dharmmatmajatam pe-
- 22. sarvettam Krishnabhûpâlakan atu-
- 23. la-balam Gamdamarttamdadevam I atam visesha-
- 24. bhakti-samétátmam Shanmukhamge naivê-
- dyartham prîtam Taţakanâmakhyatam grâ-
- 26. maman anûna-guṇa-nidhi yittam
- 27. mattam I byala-gunanvitari-gaja-kêsari vai-
- 28. ri-nripabdamaļikā-kharatarāniļa ri-
- 29. pu-mahîpati-bhûja-kuṭhâran ugra-bhû-
- 30. pâlaka-bhrinunikâya-kuliśâyudhan ânata-
- 31. śatru Vîra-Ballâļan anûna-Yadavakula-pra-
- 32. bhavam pesarvettan urvviyol | tat-pâda-padmô-
- 33. pajivi I Manasija-mūrtti māgadha-ja-
- 34. namarabhûjan asêsha-vairi-kanana-davapavakam
- 35. ripu-phanimdra-garutman arâti-dandanâtha-nikara-
- 36. kamja-kumjaran-anûna-yasônidhi sâha-
- 37. saika-Pâvani Mahadêva-mamtri negaldam śaranâ-
- 38. gata-vajrapamjaram I purushârtthada-kaņi mā

- 39. nabharaṇam Kêdâra-divya-śrî-padaru-
- 40. ha-sarasija-bhrimgam śaranagata-vajra-pamja [ram]
- 41. pesarvettam | birudamka-bht-
- 42. man anata-virôdhi Ballala-
- 43. bhûmipâlaka-pâdâm-
- 44. buruhôpajîvi negaldam
- 45. śaranagata-vajrapam-
- 46. jara Mahadévam
- 47. svasti samasta-bhuvanâ-
- 48. śrayam śrî-prithvî-vallabham
- 49. mahârâjâdhirâjam
- 50. paramêśvaram paramabha-
- 51. ţţârakam Yâdava-kulâm-
- 52. bara-dyumani samya-
- 53. kta-chûdâmani mala-
- 54. râja-râjam malaparolgam-
- 55. dam kadanaprachamdan asahâ-
- 56. yaśauryyam śanivârasi-
- 57. ddhi giridurggamalla ni-
- 58. ssamka-pratapa-chakra-
- 59. vartti Hoysalara-
- 60. ya-vîra-Ballâļa-dêva-
- 61. n akhamda-bhûmandalama
- 62. nija-bhuja-daņḍa-maṇḍi-
- 63. ta-maņdaļāgradi-
- 64. n umdige-sådhyam mådi Tum-
- 65. ga-bhadrâ-nadî-tîrada Ma-
- 66. dhuvanada nelevidino-
- 67. l sukha-samkatha-vinôda-
- 68. dim rājyam-geyutta-
- 69. mire I śrî svasti sa-
- 70. masta-prašasti-sahitam
- 71. śrîman-mahāpradhâna sênâ-
- 72. dhipati bahattara-niyo-
- 73. gâdhipatiy anêkadêśâ-
- 74. dhipati sakala-lakshmi-pati
- 75. śaranagata-vajrapamja-
- 76. ram Kêdâra-dêva-divya-śri-pâ-
- 77. dárádhakanum parabala-
- 78. sådhakanumappa Mahâ-

dêva damdanâyaka 79.

nija-śvâmiyappa Vîra Ballâļadêvan-anujñeyim Śaka-80.

nripa-varshada 1127 neya Krôdhanasamva-81.

tsarada phâlguṇa bahuļad Amâvâsye Vaddavâra-82.

damdu Sûryagrahana-nimittam 83.

mumna śri Svâmidevargge Krishnarajam koţţa 84.

ant â-dharmmam bahukālāmtadoļ anta-85.

risal adane Ballalamahikamtamatyam 86.

sthiramappamtu punarddattamâgi vinayadi-87.

n ittam | achalita-dhairyyam Mahadêva-88.

chamûpam Kereyapalliyam kudalo-89.

dam âryya-charita Vishņukara-brahmachâri pade-90.

dam Guhamge naivêdyarttham I Jishnu-pra-91.

mukha-surarchehita Vishnupadambhôja-92.

madhukaram sakala-kala-nishnatam pesarvettam 93.

Vishņukarabrahmachâridēvam dhareyoļ 94.

â Kereyapalliya paśchima-sime-95.

pramâṇam â ûrim Honnoreyapalli-96.

ge hôda kâlvaţţeyim temkalirdda belguppe A-97.

kuppeyim saytu-badaga Lakhkheya-98.

nakațțe a ûra uttara sîmâpramâ-99.

nam Simdûrim temkalirdda Oravina-kuppe â-kuppe-100.

yim müdal Kadavina-betta â-ûra pû-101.

rvva sîmâ-pramaṇam temkamumtâgi parvvida Dêvagiri 102.

à ûra dakshina-sîmâ-pramâna visêshôkti-103.

prayôjakamall eradedegam svâmi-bhêdham illa-104.

ppudu karanamagi Kuru-Guha-Ka-105.

śikshetrôtkaradol Sûryoparagamagu-106.

ttire såsira-kapilegalam dvijargg ådaradimdam dakshi-107.

nanvitam kotta phalam I samanikum olavimd I dharmma-108.

man âraydode kadamgi kidisidodâ gosa-109.

mudayamam dvijaruman alida mahâpâta-110.

kaman eydugum tat-kshanadol | sva-dattām para-111.

dattām vā pālayanti vasumdharām 1 ya-112.

sya yasya yadâ bhûmi tasya tasya tadâ phalam 113.

sva-dattām para-dattām vā yō harēta vasumdha-114.

râm shashți-varusha-sahasrâni vishţâyâm jâya-115.

tê krimi <sup>#</sup> gam êkâm ratnikâm êkam bhûmê-116.

r apyêkam amgulam l haran narakam avâpnôti yâ-117.

vad åbhûta-samplavam I sasanam ide-118.

- 119. lliya śasanam arittar êke salisuve nan î śasa-
- 120. naman embâ-ghâtukan âsuratara-Rauravake gala-
- 121. gaļan iļigum ∥ mamgaļa mahā śrî

## Translation.

## LL. 1-8.

Be it well. Good fortune, victory and prosperity. Salutation to Brahma-Skanda. Victorious is the manifested Boar form of Vishnu, which has agitated the ocean and in the edge of whose tusk extending north-south rests the earth. May the son of Umå, the commander-in-chief of all the gods, whose vehicle is the peacock, whose tender feet shine on account of the jewelled crown worn by Indra (touching them) be pleased to grant your desires.

## LL. 8-14.

Brahma's famous son is Atri, Atri's son is Sôma, Sôma's son is Budha, Budha's son was the king Pûru, whose son was Âyu. His son was Nahusha and Nahusha's son was Yayâti and Yayâti's son was Yadu. From Yadu originated the Yâdava race in the world.

## LL. 14-26.

Prosperous was the king Kṛishṇarāja, an Indra in wealth, eminent for his prosperity and good fortune (ûrjita-subhatungam), conqueror of enemies, born of the Yādava race, sole lord of the universe and a Meru among the Raṭṭas. The king Kṛishṇa of unrivalled valour, a sun among heroes (Gaṇḍamārttāṇḍa), a thunderbolt, powerful in breaking the mountains the enemy kings, possessed of arms renowned (for their valour), a wild fire in consuming the forest that is the whole army of the fierce enemy, an Agastya to the ocean the famous enemy kings, possessor of spotless fame and a Yudhishṭhira in righteousness attained great name. Filled with great devotion, that king, a treasure of good qualities granted lovingly the village named after a tank (Kereyapalli) to the god Shaṇmukha for food offerings.

# LL. 27-46.

A lion to the elephants the enemies with bad qualities, a fierce gale to the clouds the hostile kings, an axe to the trees the enemy kings, a thunderbolt to the mountains the fierce kings, before whom enemies bow, Vîra-Ballâla, born of the great Yâdava race, became famous over earth.

A dependant on his lotus feet :-

A Manmatha in form, a Kalpa tree to the magadhas (bards), a wild fire to the forest, the enemies, a Garuḍa to the chiefs of serpents the enemies, an elephant to the lotuses the enemy daṇḍanāthas (generals), a treasure of great fame, the sole Hanuman for valour, an adamantine cage to those who take refuge in him, was the minister Mahādèva. A treasure of human achievements (purushārtha), an ornament of honour, a bee in the lotus the holy and divine feet of Kēdāra, an adaman-

tine cage to the refugees, a Bhīma in battle to the titled, before whom the enemy bends down, a dependant on the lotus feet of king Ballâla, and an adamantine cage to those who take refuge in him—thus prospered Mahadēva.

## LL. 47-69.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, king of kings, supreme lord, supreme master (parama-bhṭṭāraka), a sun to the firmament the Yādava family, crest-jewel of righteousness, king over Male chiefs, champion over Malapas, terrible in battle, possessed of valour unassisted by others, Śanivārasiddhi, Giridurgamalla, niśśanka-pratāpa-chakravarti-Hoysaļarāya Vîra Ballāļadēva, made the whole earth subject to his rule (undige-sādhyam mādi) with his sword shining in his arms, and was ruling in peace and happiness in his residence in Madhuvana on a bank of the Tungabhadrā:—

## LL. 70-88.

Be it well. Possessed of all good attributes, the illustrious mahāpradhāna-sēnādhipati, lord over seventy-two officers, ruler of innumerable regions, master of all wealth, an adamantine cage to those who take refuge in him, worshipper of the holy feet of the god Kèdāradêva, destroyer of enemy troops, Mahādēva-daṇḍanāyaka, with the permission of his master Vîra Ballāļadēva, on the new moonday in the dark half of Phālguṇa in the year Krōdhana, being the 1127th year of the Śaka king, on Vaḍḍavāra, on the occasion of a solar eclipse renewed with respect, the gift made previously by Kṛishṇarāja to the god Svāmidēvar (Shaṇmukha) and lost after a long lapse of time and now restored permanently by the minister of the king Ballāļa.

## LL. 88-94.

When Mahadeva-chamupa of unshakable courage made the gift of Kereyapalli, Vishnu-kara-brahmachari obtained it for offering food to the god Guha (Shan-mukha). A bee at the lotus feet of Vishnu, worshipped by the gods beginning with Indra, versed in all arts was the famous Vishnu-kara-Brahmachari-deva on earth.

## LL. 95-121

 But in case one destroys this charity puffed with pride, he will immediately incur the great sin of killing those cows and Brahmans. Whether it be one's own gift or gift made by others, whoever is the ruler of the earth and to whom the land belongs gains the fruit of making the gift. He who confiscates land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who seizes a cow or land of the size of a cubit (ratnikô) or even of an inch will suffer in hell till the time of the universal dissolution. The evil man who says "Whence is this śāsana?", "Who gave this śāsana?", "Why should I carry out this śāsana" will descend quickly to the terrible hell Raurava.

Good fortune. Prosperity.

### Note.

This record was discovered in a shrine close to the Shanmukha temple on the Kumārasvāmi hill. It is of great interest as it records a grant of land for the temple of Shanmukha which is rather unusual in the Mysore State and its adjoining territory, gifts of lands to the temples of Vishņu, Šiva and Durgā being the most common. It is not a fresh grant of land but the restoration of a previous grant made several centuries before by the Rāshṭrakūṭa king Raṭṭaramēru Śubhatunga Kṛishṇarāja. Who this Kṛishṇarāja was, whether he was the Rāshṭrakūṭa king Akālavarsha Śubhatunga Kṛishṇa II (c. 884-913) or Akālavarsha Kṛishṇa III (939-968) cannot be definitely ascertained. Probably he was the latter king.

The restoration of the grant is said to have been made by a general called Mahâdêva serving under the Hoysala king Ballâla. The date of the new grant is given as \$1127 Krödhana sam, Phâl. ba 30 Vaḍḍavâra, solar eclipse which corresponds to 11th March A. D. 1206, a Saturday and a day of solar eclipse according to Svâmikannu Pille's Ephemeris. In other words the restoration of the grant was ffected after a lapse of three centuries from the date of the original gift.

The donee is named Vishnukara-brahmachari and he is stated to be a devotee of Vishnu. Although the grant itself is made for services in the Shanmukha temple, the donee who managed the grant was a Vaishnava.

The village granted Kereyapalli is within a short distance of the hill where the temple of Shanmukha is found. Sindûr is probably the same as Sandûr, the capital of the Raja of Sandur and is also situated nearby. The hill Dêvagiri is evidently the Kumarasvami bill on which the temple is situated.

There is a peculiar tradition in connection with this temple of Shanmukha. Women are not allowed to see the god and special precautions are taken by the temple authorities to see that no female is found on the road opposite the temple at the time of offering worship to the god. It is said that if any woman disobeys this injunction she will become a widow for seven incarnations. The story is related that Parvati the mother of the god Shanmukha went in search of a bride

Shanmukha refused to marry her stating that she should be looked upon like a mother by him since Pārvati stated that she resembled her closely. But Pārvati was enraged at his disobedience of her words and Shanmukha is said to have in return vomitted all the milk he had drunk at her breast and the spot where he did so became full of vibhūti (holy ash) and cursed that no woman should see him. At some distance from the temple white mud of a peculiar softness is found in the earth and is dug up once in three years and distributed by the temple authorities as prasāda to pilgrims. This white earth or Kumārasvāmi-vibhūti as it is called, is believed to have miraculous powers of curing diseases and warding off evil spirits and is much sought after.

The imprecation includes a well-known Kannada verse which contains a threat

that he who destroys the grant will go to Raurava Hell.

The worship of Shanmukha is very ancient going to the days of the Mahâbhârata which contains the story of his conquest of Târakâsura and his miraculous birth on *àara* grass is related there and also in the Râmâyana. The Kadamba kings call themselves as svâmi-mahâsêna-pâdânudhyâta, meditators on the sacred feet of the God Mahâsêna (same as Shanmukha). The name Svâmi when used alone generally indicates Shanmukha. Thus Svâmi Malai near Kumbhakônam in Tanjore District contains a temple of Shanmukha and is hence so called. He is generally depicted as Kumâra or an unmarried boy. But certain stories describe him as having a wife named Vallî. His temples are often found situated on hill tops.

#### 50

At the village Chōranūr, in the Kūdlagi Taluk, Bellari District, on a stone standing in the street opposite the Vîrabhadra temple.

# Size 5' ×2'

Kannada language and characters.

ಬಳ್ಳಾರಿ ಡಿಸ್ತ್ರಿಕ್ಕು ಕೂಡ್ಗಗಿ ತಾಲ್ಲೂಕು ಜೋರನೂರು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರುಗಡೆ ಬೀದಿಯಲ್ಲರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5'×2'.

- 1. ನಳನಾಮ ಸಂವತ್ಸರ
- 2. ದ ಆಶ್ವೀಜಕು ೧೦ಲು ರಾಜಕ್ರೀ
- 3. ಗುಡೆಕೋಟೆ ಸೊಂಡುರ ರಾ
- 4. ಜಪನಾಯಕ ಅಯನವರಾ
- 5. ವೆಸ [ದಿ] ನಾಯಂಥರಾ I ಚೆ
- 6. ಲಮಿನಾಯಕರು ಚಿಕ

- 7. ದ ಕಾಜಿ ಸೀಮೆಗೆ ಹೆಡಿಗೆ 8. ಉಲು ಬಂಡಿ 1 ದೆರಿಗೆ ಮಿ 9. ತ ಸಂತಾನ ಚಿಕೆಜುಸೀಮೆ 10. ಗೆ ತೆಕುಳತಿಯಿಲ 11. ಸೂರ್ತ ಚಂದ್ರಾದಿಗಳುಕ್ಷವರಿ
  - Note.

. ಸುಬದಲಿ.

This record registers the remission of certain taxes on the barbers granted by the Chief Råjapanåyaka-ayya of Sondûr, in the Gudikote kingdom. The chief of the barbers is named Cheliminåyaka. It is stated that in the province of Chikadakåre-sime, taxes named hedige (tax on head loads), ulu [hu], tax on carts, mitasantāna (limited children?) are remitted and in the province of Chikeru some tax tekuļati?, (the meaning of which is not clear) seems to have been remitted. This exemption was to be perpetual, to last for as long as the sun and moon endure.

The grant is dated Nala Sam. Āsviyuja śu 10. No Śaka year is given. The characters seem to belong to the seventeenth century A.D. Taking Ś 1598 Anala, the date will correspond to October 6th 1676 A.D.

## 51

At the same village Chôranur, on a stone in the Vîrabhadra temple.

Size 3'×5'

Kannada language and characters.

ಆದೇ ಚೋರನೂರು ಗ್ರಾಮದ ವೀರಥಥ್ರ ದೇವನ್ನಾ ನದಲ್ಲರುವ ಶಾಸನ. ಪ್ರಮಾಣ 3' × 5'.

- ಶುಭಮತ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ಸ್ಟು ದ 1. ಯ ಶಾಲವಾಹನ ಶಖ ಸಾ ೧೪೬೯ನೆಯ 2. ನಾಧಾರಣ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨ ಯಲು 3. ಶ್ರೀ ಮತು ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ 4. ಸದಾಸಿವರಾಯ ವ:ಹಾರಾಯರ ಹಡಪದ 5. ಮಲ್ಲಪ್ಪನಾಯಕರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ ಥೃಂಹೆ ರಾ 6. ಉತರು ಚೋರಮನೂರ ಗಉಡಸೇನ ಬೋವರು ಬ 7. ಡಗಿ ಕಂಮಾಹರಿಗೆ ಹಾಕಿ ಕೊಟ ಶಾಸನ ನೀಳು 8. ವರುಷ ೧ ಕೆ ಯಬರು ವರಹ ೩ ಮೂಹುವರ 9. ಹಾನು ಕೊಟುಯಿಹುದು ನಿಮಗೆ ಹಳಿ ೧

#### Note.

This record belongs to the reign of Sadasiva, king of Vijayanagar and records a grant made to smiths by Brahmaravuta, agent for the affairs of Hadapada Mallappanayaka, a subordinate of the king, to the gauda, senabôva, carpenter and smith of Chōramanur (same as the village Chōranur). The terms of the grant are not clear as the last 2 lines cannot be clearly made out. Two groups, one group probably consisting of the shanubhog and gauda and the other consisting of the carpenter and smith had to pay 3 varahas per year and in return some remissions seem to have been made of the taxes payable by them for the village.

The grant is dated Ś 1469 Sâdhâraṇa sam, Kâr, ba 3. Ś 1469 is however Plavanga; apparently it is a mistake for Ś 1472 which corresponds to the cyclic year Sâdhâraṇa. Taking the latter year the date corresponds to October 28, 1550.

#### 52

At the same village Chôranûr, on a slab near the entrance of the Hanumantarâya temple.

#### Size 3'×8'

Kannada language and characters.

ಆದೇ ಜೋರನೂರು ಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವನ್ಥಾ ನದ ಬಾಗಿಲ ಎಡಗಡೆ ಗೋಡೆಗೆ ಒರಗಿನಿರುವ ಕಲ್ಲು. ಪ್ರಮಾಣ 3' × 8'.

1.	ಪ್ರಮೋದೂತ ಸಂವ
2.	ತ್ವರದ ವೈಶಾಖ
3.	ಶುದ್ಧ ೧ ಯಲು ರಾ
4.	ಜ ಶ್ರೀ ಗುಡಿಕೊಚೆ
5.	ನೊಂಡೂರ ಯಿಂಮಡಿ
6.	ರಾಜಪನಾಯಕ ಅ
7.	ಯ ನವರ ಸಹೋ
8-	dd
9-	***********
10.	
11.	
12.	
13.	

#### Note.

The lower portion of this inscription is very clumsily engraved and the letters cannot be clearly made out. The remaining lines seem to record a grant by a brother of Immadi Râjapa Nâyaka Aya of Sondûr in Gudikôte. This chief was probably a son of Râjapa Nâyaka of the previous record (No. 50). The inscription is not dated in the Saka era. The date is given as Pramôdûta sam. Vais. śu 1. Pramôdūta here is probably S 1612 Pramôda, 14 years after the previous grant and the date may correspond to 31st March 1690, taking Adhika Vaisâkhā as the month meant.

#### 53

## MYSORE DISTRICT.

(Supplementary Inscriptions.)

#### MYSORE TALUK.

In the Mysore City, on a brass plate in the shape of a lotus called Santânâmbuja framed and kept in the Jagan Mohan Palace, Mysore: composed during the reign of the Mysore King Krishnarâja Vodeyar III.

#### KANNADA CHARACTERS.

Language Sanskrit and Kannada. ಮೈಸೂರು ಜಗನ್ನೂ (ಹನ ಬಂಗಲಿಯಲ್ಲಿ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ ಕೆತ್ತಿ ಇಟ್ಟಿರುವ ಮೈಸೂರು ಮಹಾರಾಜರ ವಂಶಾಂಬುಜ.

## ಮೇಲುಧಾಗದಲ್ಲಿ.\_

- ಶ್ರೀಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಥವ ವಿವರಣ ಚೂರ್ಣಿಕಾ ಪ್ರಾರಂಥಃ ॥ ಶ್ರೀರಸ್ತು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಂದ್ರವಂಶ ಮುಕ್ತಾಪರಾಯಮಾನ ಯದುಸಂತತಿ ಸಮುದ್ಧವ ದಾಧಿ ಯದುಮಹಾರಾಜಕುಲ
- 2. ಲರಾಮ ಧೂತ ಬೃಹದೈಟ್ಡಡ್ಡಾ ಮರಾಜ ತನೂಜ ತಿಂಮರಾಜಾತ್ಮ ಜ ಮಹಾ ಜಾಮರಾಜ ತನೂಥವ ಬೆಟ್ಡಡ್ಡಾಮ ರಾಜನಂದನ ತಿಂಮರಾಜಾಜ್ಞಾ ಪರಿಪಾಲಕ ಜಾಮರಾಜ ಪ್ರಿಯೆತನಯ ಬೆಟ್ಡಡ್ಡಾ ಮರಾಜ ಕರುಣಾಕಟಾಕ್ಷ ಸಮಾಸಾಧಿತಮಹಾರಾಜ್ಯಾ ಧಿಪತ್ಯ ಧೌರೇಯ | ರಾಜಾಧಿರಾ
- ್ತಿ. ಜ ಕರ್ಣಾಟಕ ಜನಪದರಾಜ್ಯಲಕ್ಷ್ಮೀತಾಟಂಕಾಯಮಾನ! ಮಹೀಶೂರನಗರ ಶ್ರೀರಂಗಪಟ್ಟಣಾಭಿಧಮಹಾಸಂಸ್ಥಾನೆ ವಿದ್ಯೋತಮಾನ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ರಾಜ ಕ್ಷಿತಿಪಾಲ ಕುಲಾನಂದನ ಜಾಮರಾಜ ಮಹೀಪಾಲ ಪರಿಪಾಲತ ಮಹಾರಾಜ್ಯಧುರಂಧರ ಯಿಂಮಡಿ ರಾಜಸುಕೃತನಂಪ
- 4. ಶೃರಾಯಿತಮಹಾಧರ್ಮ ಪಂಚರತ್ನನಿರ್ಮಾಣಧುರೀಣಾಪ್ರತಿಮ । ಧುಜಬಲಪರಾಕ್ರಮ ನಮುತ್ಸಾರಿತ ವೈರಿವರ್ಗ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಮಹಾರಾಜ ಹೃದಯಾನಂದಕರಾನೇಕಧರ್ಮೈಕನಿರತಮಾನನ ದೊಡ್ಡ ದೇವರಾಜ ನೃಪಾಲ ವರತನಯ । ನವಕೋಟಿ ನಾರಾಯಣ ಪದಾಲಂಕೃತ
- 5. ಸಮಸ್ತಮರ್ಯಾದಾದಿ ವ್ಯವನ್ಥಾ ಪಕ ಚಿಕ್ಕದೇವರಾಜ ಮಹಾರಾಜಾತ್ಮ ಜ ಕಂಠೀರವ ಮಹಾರಾಜತನೂಜ ದೊಡ್ಡ ಕೃಷ್ಣ ರಾಜ ಕುಲೋದ್ಭವ ಜಾಮರಾಜ ಸಮಾನಕ್ತ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಹೈದಯಾನಂದಕರ ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜ ಪ್ರಿಯತನೂಜ ನಂಜರಾಜ ವುಹಾನಾಂಮ್ರಾಜ್ಯ ಧುರಂಧರ

6. ಬೆಟ್ಟಡ್ಟಾ ಮರಾಜ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಸ್ವಯಂಪರ!ವರಾಯಮಾಣ ಸರ್ವಜನ ಸುಕೃತಾನಂದ ರಾಶಿವಾರಾಶಿ ಕೌಸ್ತುಧಾ ಯಮಾನ! ದೇವಬ್ರಾಹ್ಮಣ ಮನೋರಥ ಪರಿಪೂರಣ ಕಲ್ಪ ಶಾಖಶಾಖಾಯಿತ ಧುಜಲತಾಲಂಕೃತ ! ಶ್ರೀಮಡ್ಟಾ ಮುಂಡಿಕಾಂಬಾಚರಣಾರವಿಂದ ಮಿಳಿಂದಾಯ

#### ಬಲಗಡೆ \_\_

- 7. ಮಾನಮಾನಸತಾಸಮಾಸಾಧಿತ ಸಮಸ್ತ ಪುರುಷಾರ್ಥ ಪರಿಶೋಭಿತ ಸತ್ಯಸಂಧ ಕೋಟಿ ಪಂಡಾಕ್ಷರೀ ಪುರಶ್ಚರ್ಯಾ ಪರಿತೋಷಿತ ৷
- 8. ಶ್ರೀಕಂಠೇಶ್ವರ ಕರುಣಾಕಟಾಕ್ಷಪೂರ್ಣಪಾತ್ರ ಶ್ರೀಮನ್ನು ಂಮಡಿ ಡಾಮರಾಜೇಂದ್ರ ಸಾರ್ವಧೌಮ ಧರ್ಮಪತ್ನೀ ಕೆಂಪನಂ
- 9. ಜಮಾಂಬಾ ಗರ್ಧಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾಣಃ | ಶ್ರೀಮದ್ರಾಜ್ಯಾಂಗಧರಾಗಿರೀಂದುಶಕ್ಕೋಲ್ಲಸ
- ದಾನಂದ ವರ್ಷಶುಚಿಕ್ಕಪ್ಪ ದ್ವಿತೀಯಾ ಚಂದ್ರವಾನರ ಶ್ರವಣತಾರಾ ಮೃಗರಾಶಿ ಕನ್ಯಾಲಗ್ನ ಸಂಸಕ್ತಾಭಿಜಿ
- 11. ನ್ನ ಹೂರ್ತಸಮಯ ಶ್ರೀಚಾಮುಂಡಿಕಾಂಬಾ ಮಹಾಪ್ರಸಾದ ಪರಿಕಲ್ಪತಾವರ್ತಾರಃ ಸುಕೃತಿಸಂತತಿ
- 12. ಚಿಂತಾಮಣೆಃ | ಶಾರ್ಯಾದಾರ್ಯಗಾಂಭೀರ್ಯ ಧೈರ್ಯ ಸ್ಥೆ ಕ್ಷರ್ಯ ಚಾತುರ್ಯೈಶ್ವರ್ಯ ಸಾಂ
- 13. ದರ್ಯವಿದ್ಯಾವಿನಯಶಕ್ತಿ ರಾಜನೀತಿ ತೇಜನ್ನಾಹನಾದ್ಯನಂತ ಕರ್ರಾಣಗುಣಗಣ ರತ್ನರತ್ನಾ
- 14. ಕರಾಯಮಾಣಃ | ಶಮದಮಕ್ಷಮಾದಯಾದಾಕ್ಷಿಂಣ್ಯಾದ್ಯಾತ್ಮ ಗುಣಾಲಂಕೃತಃ | ಸಿದ್ಧಾ
- 15. ರ್ಥೀಕೃತನುಜನಬೃಂದ ಜಗತ್ಸ್ಪಾಣಾಯಮಾನ ಸಿದ್ಧಾರ್ಥವತ್ಸರ ಜ್ಯೇಷ್ಮಕೃಷ್ಣ ತ್ರ
- 16. ಯೋದಶೀಂದುವಾನರ ಬ್ರಹ್ಮ ತಾರಾಕಲತ ಕನ್ಯಾಲಗ್ನ ಸುಮುಹೂರ್ತ ಕ
- 17. ರ್ಣಾಟಕ ಮಹಾರಾಜ್ಯ ಪಟ್ಟಾಭಿಷಿಕ್ತಃ | ಅತ್ರೇಯನಗೋತ್ರಾಶ್ಚರಾಯನ
- 18. ಸೂತ್ರಮಕ್ಕಾ ಖಾನುವರ್ತೀ ತುಲಾಪುರುಷ ಹಿರಂಣ್ಯಗರ್ಧಗೋಸ
- 19. ಹೆನ್ನವಸುಂಧರಾಗ್ರಹಾರಾದ್ಯ ನೇಕ ಮಹಾದಾನವಿತರಣ ನ
- 20. ಮೇಧವೂನಕೀರ್ತಿ ಮಂಜರೀ ಪುಂಜವಿರಾಜಿತ ನಕಲದಿಶಾ
- 21. ಮಂಡಲಃ | ಆಪರಿಮಿತ ವಾಪೀಕೂಪ ತಟಾಕದೇವಾ
- 22. ಲಯ ಗೋಪುರಾನ್ನ ಸತ್ರಸೋಪಾನ ಸರಿತ್ಪೇತು ಮಂ
- 23. ಟಪ ಧರ್ಮಶಾಲಾರಾಮಾದ್ಯ ನೇಕ ಧರ್ಮ
- 24. ಸಂಸ್ಥಾಪನ ಧುರೀಣಃ । ರಜತಪೀಠಪುರನು
- 25. ಬ್ರಂಪ್ನಂಣ್ಯಾದಿ ದಿವ್ಯಕ್ಷೇತ್ರ ವಿರಾಜಮಾ
- 26. ನದೇವತಾ ದರ್ಶನ ಸಮುದ್ರಪ್ರವು
- 27. ಬ ಸಕಲ ತೀರ್ಥಯಾತ್ರಾಸ್ತಾನ
- 29. ಪರಶುದ್ಧ ನಿಜಾಂತರಂಗಃ ।
- 29. ನಮನ್ತ ಪ್ರಶಸ್ತವಸ್ತುಸು
- 30. ದೋಧಕ ಶ್ರೀಚಾ
- 31. ಮುಂಡಾಲಘು
- 32. ನಿಘಂಟು । ವಿಮ್ಡ
- 33. ಕಥಾಪ್ರ
- 34. ತಿಪಾದಕ
- 35- 30
- 36. ಕೃಷ್ಣ
- 37. <del>ಕಥಾ</del>
- 38. ಸಾರಸಂ
- 39. ಗ್ರಹ!ಸ
- 40. ಕಲದೇವತಾ

- 41. ಧ್ಯಾನನವನಿಧ್ಯಾ
- 42. త్రేక ప్రికేత్వనిథి!
- 43. ಆರ್ಯ್ ಭ ನಂದನೀಯ
- 44. ದಶರಥನಂದನ ಡರಿತ್ರ। ಸೌ
- 45. ಗಂಧಿಕಾ ಪರಿಣಯ। ನಮಸ್ತಕೋಶ
- 46. ಶಬ್ದಾಲಂಕೃತ ವಿದ್ಯಚ್ಚಕೋರ ಜೀವಾತುಚಂ
- 47. ದ್ರಿಕಾಮಂಡಲ ವಿಭಾಸುರ ಮಹಾಕೋಶ ಸುಧಾಕರ।
- 48. ಸೂರ್ಯಚಂದ್ರಾಹಿ ವಂಶಾವತರಣ | ಗಣಿತಜ್ಞ ಮನೋರಂ
- 49. ಜಕ ಪ್ರಭಾವಳಿ ವ್ಯಾಖ್ಯಾಸಹಿತ ಸಂಖ್ಯಾರತ್ನ ಕೋಶ । ಗ್ರಹಣದರ್ಪಣ ।
- 50. ದಶಾವಿಧಾಗಪ್ರದೀಪಿಕಾ I ಪೂರ್ಣತಾರಾಜಗನ್ನೂ (ಹೆನಾದಿ ವಿಚಿತ್ರತರತುರಗಪ್ಪುತಿ
- 51. ವಿಲಪಚ್ಚಕ್ರಪರಿಕೋಭಿತ ಚಿತುರಂಗ ನಾರಸರ್ವನ್ನ ಶ್ರೀಚಿಕ್ರಮಂಜರೀ ಶ್ರೀಮಚ್ಚಾಮುಂಡಿಕಾಂಬಾದಿನ
- 52. ಮನ್ತ ದೇವತಾಸ್ತೋತ್ರಾವಳಿ ಮಂಗಳಾಶಾಸನಾಷ್ಟ್ರೋತ್ತರ ಪುರಾಣ ಟೀಕಾದ್ಯ ನೇಕ ಗ್ರಂಥೆ ನಿರ್ಮಾಣಪ್ರಕಾಶಿ
- 58. ಶ ಸಕಲ ಶಾನ್ತ್ರಾರ್ಥ ಪಾಂಡಿತ್ಯ ವೈಧವಃ I ಧುಜಲಕ್ಷ್ಮೀದ್ರೀಪೇಂದು ಪರಿಮಿತ ಶಕಾಬ್ರಸಂಗತ ರಾಜ್ಯಪಟ್ಟಾಭಿ ಪೇಕಾದಿಷ
- 54. ಷ್ಟಿ ತಮನಿದ್ದಾ ರ್ಥವರ್ಷ ಜೀಫ್ದಾ ನಿತ ತ್ರಯೋದಶೀ ಭೌಮವಾಸರ ರೋಹಿಣೀ ಕನ್ಯಾಲಗ್ನಾ ಭಿಜಿನ್ನು ಹೊರ್ತೆಯಥಾ
- 55. ಶಾಸ್ತ್ರವಿಹಿತ ವರ್ಷವೃದ್ಧ್ಯಭಿಷೇಕ ಮಹೋತ್ತವ ಸಮುತ್ತೇಜಿತ ಮಹಾರಾಜತೇಜೀಪ್ರಧಾವೇ। ಶ್ರೀಮತ್ಸಮನ್ತ

#### ಎಡಗಡೆ....

- 5%. ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಲ ದೇಶಾವತಂನ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾ ನಥೂತ ಶ್ರೀಮನ್ನ ಹೀ
- 57. ಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾನಿಕಲ ಕರಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜ ಕ್ಷಿತಿವಾಲ ಪ್ರಮುಖನಿಖಲ
- 58. ನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ
- 59. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಡಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರ ಗಂಡ ಚಂಡಪ್ರಚಂ
- 60. ಡೋರ್ಡ್ನಂಡ ರಿಪುತಿವಿ:ರ ಮಾರ್ತಾಂಡ ರೋಕೈಕವೀರ ಯದುಕುಲಪರ್ಯ ವಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
- 61. ಬ ಚಕ್ರಾಂಕುಶ ಕುಠಾರಮಕರ ಮತ್ಸ್ಯ ಶರಭನಾಳ್ವ ಗಂಡಭೇರುಂಡ ಥರಣೀವರಾಹೆ ಹನು
- 62. ಮದ್ದರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತಃ 🛭 ಶ್ರೀಮಹಾವಿಷ್ಣು ರಿವಜಗತ್ಪಾಲ
- 63. ನಾಧಿಕಾರಧುರೀಣಃ। ಶಂಕರ ಇವಸರ್ವಜ್ಞಃ। ಷಣ್ಮುಖ ಇವಶಕ್ತಿ ಸಂಪಂನಃ।
- 64. ಬೃಹಸ್ಪತಿರಿವಪ್ರಜ್ಞಾ ಶಾಲೀ । ಶ್ರೀರಾಮ ಇವ ಸುಕೀರ್ತಿ ವೈಥವಃ । ಶ್ರೀ
- 65. ಕೃಷ್ಣ ಇವಧಕ್ತರಕ್ಷಕಃ | ಸುಬ್ರಂಹೈಣ್ಯ ಇವಸದಾನ್ನ ದಾತಾ | ಸೂ
- 66. ರ್ಯ ಇವತೇಜಸ್ಟೀ | ಚಂದ್ರ ಇವ ಅಹ್ಲಾ ದಕರಃ | ಇಂದ್ರ ಇವ ಐ
- 67. ಶ್ವರ್ಯಭೋಗಸಂಪಂನಃ I ಹಿಮಾಚಲ ಇವರ್ಕೈರ್ಯವಾನ್
- 68. ವೀರಥದ್ರೆ ಇವಶತ್ರುವಿಧ್ಯಂಸೀ | ಕಾರಾಗ್ನಿರುದ್ರಇವ
- 69. ಪ್ರಚಂಡಕೋಪಃ | ಸಮುದ್ರ ಇವ ಗಾಂಭೀರ್ಯ
- 70. ವಾನ್ । ಬಲೀಂದ್ರೆ ಇವೆ ಔದಾರ್ಯವಾನ್
- 71. ಥೂಮಿರಿವಕ್ಷಮಾನ್ಪಿತಃ। ಹರಿಶ್ಚಂದ್ರ ಇ
- 72. ವನತ್ಯಪ್ರತಿಜ್ಞಾಃ । ಭೀಮ ಇವೆ ಪ್ರತಿಜ್ಞಾ
- 73. ತಾರ್ಥನಾಧಕಃ। ಅರ್ಜುನ ಇವ
- 74. ಧನುರ್ವಿದ್ಯಾವಿಶಾರದಃ | ಸ
- 75. ಹದೇವ ಇವ ಭಾವಿಕಾರ್ಯ
- 76. ಪರಿಜ್ಞಾತಾ | ಚಿಂತಾಮ
- 77. ಣೀರಿವಚಿಂತಿತಾರ್ಥ

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78. ಪ್ರದಾಯಕಃ। ಕ
79. ಲ್ಲವೃಕ್ಷ ಇವನ
80. ವರ್ಾಭೀಷ್ಟ
81. and
     至1日
82-
     ಕಾಶ
83-
     ಇವ
84
     SOF
85.
86. ಪ್ರ: 1 ಜನ
87. ಕಇವಮ
 88. ಹಾ ಹೋಗೀ | ಧ್ರು
89. ವ ಇವೆ ಬಾಲ್ಯಪ್ರಾಪ್ತ
90. ಮಹಾರಾಜಪದಃ 🛚
91. ಮಾರ್ಕಂಡೇಯ ಇವ
92. ದೀರ್ಘಾಯುಷ್ಟಾನ್ 1 ಶ್ರೀ
93. ಜಾಮುಂಡಾ ಪದಾಂಥೋಜ ಧ್ರಮ
94. ರಾಯಿತಮಾನಸಃ। ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರನಾ
95. ದಲಬ್ಬ ಸರ್ವಸಾಮ್ರಾಜ್ಯಶಾಲೀ | ಶಿವಪೂಜಾಬ
96. ದೃ ದೀಕ್ಷಾಧುರೀಣಃ । ನಂಜರಾಜವರ್ಮಾಭಿಧಮುಂಮ
      ಡ ಶ್ರೀಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಸಾರ್ವಧೌಮನ್ಸರ್ವೋತ್ಕೃಷ್ಟೋ ಜಗದ್ಬಿಖ್ಯಾ
 97.
    ತೋವಿರಾಜತೇ | _ | 6 0 6 | _ | ಶಾಲೀವಾಹರ ಶಕ ವರುಷಂಗಳು ೧೭೮೩ನೇ ರೌದ್ಯಿಸಂವ
 98
      ತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಸ್ಥಿರವಾರಕ್ಕೆ ಸರಿಯಾವ ನನ್ ೧೮೬೦ನೇ ಮೇ ತಾರೀಕು ಅಲ್ಲೂ ಯೀಮಹಾ
 99.
100. ರಾಜಸಂತಾನಾಂಬುಜವು! ವೈಧವವಿವರಣ ಚೂರ್ಣಕಾಸಹ ಜಗತ್ತಿನಲ್ಲಿ ವೃದ್ಧಿಯಂಪೊಂದಿ ಅ
      ಚಂದ್ರಾರ್ಕವಾಗಿ ಯರಲೀಯೆಂದು ಜಗಜ್ಜನನಿಯಾದ ಶ್ರೀಡಾಮುಂಡೇಶ್ವರೀ ಅಂಮನವರು ದೀಕ್ಷಾ
101.
      ಬದ್ದ ರಾಗಿ ಪರಿಪಾಲನೆಯಂಗೈಯುತ್ತಲಿಧಾರೆ 🏿 ಮಂಗಳಾನಿಧವಂತು 🖛 ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
102
                              (ಅಂಬುಜದ ಬುಡದಲ್ಲಿ.)
103-
      ಚಂದೃವಂಶೋತ್ಸ್ಪಂನರಾದ ಮಹೀಶೂರ ಸಂಸ್ಥಾನವಂನಾಳುವ
      ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಅಧಿಯದುರಾಯರ ಸಂತಾನಾಂಬುಜ !
104
      ಸಂತಾನಾಂಬುಜ ಮಧ್ಯಸ್ಥ । ಸಿಂಹಾಸನಪದಾಶ್ರಿತಃ । ಯದುರಾಯಾದಿ ಸಂಯುಕ್ತೋ । ರಾಜತೇ ಕೃಷ್ಣಧೂ
105.
      ಮನ್: ॥ ೧ ॥ ಥಸಿತಲಸಿತಘಾಲಂರಮ್ಯ ರುದ್ರಾಕ್ಷಮಾಲಂ । ಕನಕಮಯನುಚೇಲಂ ಕಾಮನೀಯ ಸ್ವಲೀ
106-
      ಲಂ | ನಡವನಪರಶೀಲಂ ಡಾರುಡಾಮೇಂದು ಬಾಲಂ ಹೈಡಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಛಾವಯಾಮಿ 🕴 ೨ 🕽
107-
          (ಬುಡದ ಬಲದಲ್ಲಿ)
                                                  (ಬುಡದ ಎಡದಲ್ಲಿ)
                                          113. ಮಗ ಚಿ
108. ರುೀನಂತಾ
109. ನಾಂಬುಜವಂ
                                          114. ತ್ರದ ರಾಮಪ್ಪನ
110. ವೈಧವವಿವರಣ
                                          115. ಮಗ ಶಿರ್ವಾಧಿಕಾರಿ
111. ಚೂರ್ಣಕಿಸಹ॥
                                          116. ಚಿತ್ರಗಾರ ಕಿಪ್ಪಣ್ಣ
                                          117. ಬರದು ವಪ್ಪಿಶಿದ್ದು
       ನರಿಗೆ ಚಂನಪ್ಪನಮೊಂ
 112.
```

## ಅಂಬುಜದದಳಗಳಲ್ಲಿ.

#### (೧ನೆಯ ದಳ)

- 1. ೧ನೆ
- ಪಟ್ತವಂ ನಾ
- 3. ಳುವ ದ್ಯಾರಕೀವಿಜಾ
- 4. ಪುರದಿಂದ ಬಂದ ಯದುವಂ
- 5. ಶೋತ್ವನ್ನ ಆದಿ ಯದುರಾಯರು ಶ
- 6. ಕ ೧೨೯೩ ನೆ ಸಾಧಾರಣ ಸಂII ಮಾಘಶ್ದು ೩ ಲ್ಲೂ
- ಜನಶಿ ೧೩೨೨ ನೆ ಪ್ರಮಾಥಿ ಸಂ! ವೈಶಾಖ ಶ್ವು ಈ ಸೋ
- 8. ಮವಾರದಲ್ಲಿ ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀ

- 9. ಕಂಠೇಶ್ವರ ಪ್ರನಾದದಿಂ ಮೈಸೂರಲ್ಲಿ
- 10. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೀಡದುಷ್ಟ
- 11. ರಂ ಶಿಕ್ಷಿಶಿ ಪಾಳ್ಯಪಟ್ಟುಗಳಂ ಸಾಧಿ
- 12. ಶಿ ಮೈಸೂರ ಸಂಸ್ಥಾನವಂ ಮಾಡಿ ವಂ
- 1%. ಶಾಭಿವೃದ್ಧಿ ಕರಮಾದ ಧರ್ಮಗಳಂ
- 14. ಗೈದು ಆಳಿಕೆ ವರುಷ ೨೪ ಮಾ
- 15. ಸ೩ ದಿನ ೫ ಪತ್ನೀರು ೩ ಗಂ
- 16. ಡು ಮಕ್ಕಳು ೨

# (೨ನೆಯ ದಳ)

- 1. ೨ನೆ
- ಪಟ್ಟವಂ ನಾ
- 3. ಳುವ ಆದಿ ಯದು
- 4. ರಾಯರ ಮಕ್ಕಳು ಹಿರೀ
- ದೆಟ್ಟಡ್ವಾಮರಾಜವಡೆರು ಶಕ
- 6. ೧೩೩೧ ನೆ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಮಾ
- 7. ಘ ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿಶಿ ೧೩೪೬ ನೆ ಶೋಧಕ್ಕತು
- 8. ಸಂವತ್ಯರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಲ್ಲೂ

- 9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂದ
- 10. ದೇವ ಬ್ರಾಹ್ಮ ಣರುಗಳಂ ಪೂ
- 11. ಜಿಶಿ! ದುಷ್ಪನಿಗ್ರಹ! ಶಿಷ್ಪ ಪ
- 12. ರಿಪಾಲನೆಯಂ ಮಾಡುತ್ತ ರಾ
- 13. ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ ಆಳಿ
- 14. ಕೆವರುಷ್ ೩೫ ಮ್ಯಾ ೫ ದಿನ
- 15. ೧೮ ಪಕ್ನೀರು ೪ ಗಂಡು
- 16. ಮಗ೧∥

## (೩ನೆಯ ದಳ)

- 1. ೩ನೆ
- 2. ಪಟ್ಟವಂನಾಳು
- 3. ವಹಿರೀ ಬೆಟ್ಟ ಚ್ಚಾಮ
- 4. ರಾಜವಡೆರ ಪುತ್ರ
- 5. ತಿಂಮಪ್ಪರಾ
- 6. ಜವಡೆರು ಶಕ ೧೩೫೬ ನೆ ಪ್ರಮಾದೀಚ
- 7. ಸಂವತ್ನರದ ಆಶ್ವೀಜ ಬ ೫ ಲ್ಲೂ ಜನಿಶಿ ೧೩೮೧

- 8. ನೆ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಮಾಘ
- 9. ಬಹುಳ ೫ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
- 10. ಗಿ ಸುಬದಿಂದ ಪ್ರಜಾಪರಿವಾ
- 11. ಲನೆಯಂ ಮಾಡುತ್ತ ಪೃಥ್ಬೀ ಸಾ
- 12. ಮ್ರಾಜ್ಯವಂಗೈದ ಅಳಿಕೆ ವರು
- 13. ಷ ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನೀ
- 14. ರು ೩ ಗಂಡು ಮಗ ೧

## (೪ನೆಯ ದಳ)

- 1. va
- ಪಟ್ಟವಂ ನಾಳು
- 3. ವ ತಿಂಮಪ್ಪರಾಜವಡೆರ ಪು
- 4. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸವಡೆರು
- 5. ಶಕ ೧೩೮೬ನೆ ಸ್ವಭಾನು ಸಂವತ್ನರದ ಜೈ ಪ್ರ
- 6. ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿಶಿ ೧೪೦೧ವೆ ವಿಳಂ
- 7. ಬಿ ನಂವತ್ನ [ರ] ದ ಜೇಷ್ಟ್ರಶುದ್ಧ ೫ ಯಲ್ಲು

- 8. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮೈಕ
- 9. ತತ್ಪರರಾಗಿ ರಾಜನೀತಿಯಂ ಕೂ
- 10. ಡಿ ಪೃಥ್ವೀಪರಿಪಾಲನೆಯಂ ಮಾಡಿ
- 11. ದ ಅಳಿಕೆ ವರುಷ್ಟ ೩೪ ಮಾಸ ೧೦
- 12. ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಗಂಡು
- 13. ಮಗ ೧.

	(ಇನೆಯ ದ	♥)	
1.	ಜನೆ	8.	ರದ ವೈಶಾಖ ಶ್ರು ೩ ಲ್ಲೂ ಪಟ್ಟಾಭಿ
2.	ಪಟ್ಟದಂ ನಾಳು	9.	ವಿಕ್ತರಾಗಿ ಕೆಲವು ಶೀಮೆಗಳಂ ಸಾ
3.	ವ ಹಿರೀ ಚಾಮರಾಜ ರನ	10.	ಧಿಶಿ ಅನೇಕ ಧರ್ಮಾಚರಣೆ ಮಾ
4.	ವಡರ ಪುತ್ರ ಹಿರೀ ಬೆಟ್ಟಡ್ವಾಮ	11.	ಡಿ ರಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದ
5.	ರಾಜವಡೆರು ಶಕ ೧೪೧೫ ನೆ ಪರಿಧಾವಿ ನಂ	12.	ಅಳಿಕೆ ವರುಷ ೩೯ ಮಾನ ೯
6.	ವತ್ಯರದ ಆಶ್ಬೀಜ ಶುದ್ಧ ೮ ಲ್ಲು ಜ	13.	ದಿನ ೨೨ ಪತ್ನೀರು ೩ ಗಂಡು
7.	ನಿಶಿ ೧೪೩೬ ನೆ ಶ್ರೀಮುಖ ನಂಪತ್ನ	14.	ಮಕ್ಕಳು ೪ ಹೆಣ್ಣು ೪.
	(೬ನೆಯ ದ	(d)	
1	೬ನೆ	8.	ಯಲ್ಲು ಜನಿಶಿ ೧೪೭೫ ನೆ ಪ
1.	ಪಟ್ಟವಂ ನಾಳು	9.	ರೀಧಾವಿ ನಂವತ್ಸರದ ಫಾಲ್ಗುಣ
2.	ವ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ	10.	ಶ್ದು ೧೩ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
4.	ರಾಜವಡೆರ ಪುತ್ರರಾದೆ ಯಿಂ	11.	ಶ್ರೀ ವೆಂಕಟೇಶ್ವರ ಪ್ರಸಾದದಿಂ ಧ
5.	ಮಡಿ ಶಿಮ್ಮ ಪ್ರರಾಜವಡೆರು ಶಕ ವರು	12.	ರ್ಮದಿಂ ರಾಜ್ಯಕಂಗೈದ ಅಳಿಕೆ
6.	ಷ ೧೪೩೪ ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂಪ	13.	ವರುಷ ೧೮ ಮ್ನಾ ೧೦ ದ್ವಿ
7.	ತ್ವರದ ಧಾದ್ರಪದ ಬಹುಳ ೧೦	14.	೪ ಪತ್ನೀ ೫ ಗಂಡು ೧
117.2			5
	(೭ನೆಯ ದ	1	
1.	೭ನೆ	9.	ಬಾ ಕಟಾಕ್ಷದಿಂ ಅಶನಿಪಾತ ಘಾ
2.	ಪಟ್ಟದಂ ನಾಳು	10.	ತದಿಂ ರಹಿತರಾಗಿ ಸತ್ಯದಿಂ ರಾಜ್ಯ
3.	ವ ಯಂಪಡಿ ತಿಂಮಪ್ಪರಾ	11.	ಪರಿವಾಲನೆ ಮಾಡಿದ ಆಳಿಕೆ ವ
4.	ಜವಡೆರ ತಂಮ ಬ್ರೋಳುಚಾಮ	12.	ರುಷ್ಟಳ ಮಾನ ೪ ದಿನ ೧೯ ಪ
5.	ರಾಜವತೆರು ಶಕ ೧೪೪೧ ನೆ ಬಹುಧಾನ್ಯ	13.	ತ್ನೀರು ೪ ಗಂಡುಮಕ್ಕಳು
6.	ನಂವತ್ಸೆ ರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಲ್ಲೂ ಜನಿಶಿ ೧೪೯೪	14.	ಳ ಹೆಂಣುಮ
7.	ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ನಂ॥ ಮಾಘಶುದ್ಧ ೫ ಲ್ಲು	15.	ಕ್ಕಳು ೪ 🏻
8.	ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಜಾಮುಂಡಾಂ!		
	(ಆನೆಯ ಚ	ವಳ)	
1.	ರನೆ	8.	ಟ್ತಾಭಿಷಿಕ್ತರಾಗಿ ಪೈಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯ
2.	ಪಟ್ಟವಂ ನಾಳು	9.	ವಂ ಗೈಯುತ್ತ ಧರ್ಮದಿಂ ಪ್ರಜಾ
3.	ವ ದೋಳುಡಾಮರಾಜ	10.	ಪರಿಪಾಲನೆ ಮಾಡಿದ ಅಳಿಕೆ ವರು
4.	ವಡೆರ ಪುತ್ರ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ	11.	ಷ ೧ ಮಾನ ೯ ದಿನ ೨೭ ಪತ್ನೀರು
5.	ಡೆರು ಶಕ ೧೪೭೨ ನೆ ಸೌಂಮ್ಯ ನಂವತ್ಸರದ	12.	The state of the s
6.	ಫಾಲ್ಗು ಣ ಬಹುಳ ೧೦ ಲ್ಲೂ ಜನಿಶಿ ೧೪೯೯ ನೆ ಥಾ	13.	
7.	ತು ನಂವತ್ಸರ ಅಪಾಡ ಬಹುಳ ೨ ಲ್ಲೂ ಪ	14.	CATALOG AND
	(೯ನೆಯ ಚ	<b>ವಳ</b> )	
-			and where the same and

- 1. ೯ನ
- 2. ಪಟ್ಟವಂ ನಾಳು
- 3. ವ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ

- 4. ಡೆರ ತಂಮ ರಾಜವಡೆರು ಶಕ ವರು
- ಕ. ಷ ೧೪೭೫ ನೆ ಪರೀಧಾವಿ ನಂ∥ ಜೈೀಷ್ಠ ಶುದ್ಧ ೬
   ದೌಮವಾರದಲ್ಲು ಜನಿಶಿ ೧೫೦೧ ನೆ ಬಹುಧಾನ್ಯ ನಂ॥

	155	)	
7.	ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯಧಾರವಂ	11.	ಗಳಂ ಜೈಶಿ   ರಾಜಮುಡಿ ಮೊದಲಾದ
- 10	ವಹಿಸಿ ಧರೃ	12.	ಧರ್ಮಗಳಂಮಾಡಿ ಲಕ್ಷ್ಮೀರಮಣ ಪ್ರಸಾ
8.	ರಾಜ ಸಿಂಹಾಸನವಂ ಸಾಧಿಶಿ ಶಕ ೧೫೩೩ ನೆ	13.	ದದಿಂ ವಿಷಹರಮಾಗಿ   ಅಳಿಕೆ ವರು
	ಸಾಧಾರಣ ನಂ॥ ಚೈ	14.	ಪ ರ್೩ ಮಾನ ೧ ದಿನ ೧೩ ಪತ್ನೀರು
9.	ತ್ರಶುದ್ಧ ೭ ಲ್ಲೂ ಶ್ರೀರಂಗಪಟ್ಟಣದೊಳ್ ಸಿಂಹಾನ	15.	೮ ಗಂಡು ಮಕ್ಕಳು ೫
	ನಾರೂ	16.	ಹೆಂಣುಮಗಳು
10.	ಢರಾಗಿ ಪಟ್ಟಾ ಭಿಷೇಕವಂ ಹೊಂದಿ ಶತ್ರುರಾಜರು	17.	Ω.
	(೧೦ನೆಯ	ದಳ)	
1.	೧೦ ನೆ	8.	ರಾಜವಡೆರ ಅಜ್ಞಾ ನುನಾರಮಾಗಿ ಸತ್ಯನಂಥ
2.	ಪಟ್ಟವಂ ನಾಳು	9.	ರಾಗಿ I ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಕರ್ಕ್ಯಾಣಿ
	ವ ರಾಜವಡೆರ ಮೊಂದು	10.	ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ ಪೃಥ್ವೀ ಸಾಂ
4.	St. Co. To Co. Co. Co. Co. Co. Co. Co. Co. Co. Co		ಮ್ರಾಜ್ಯದಿಂ ಕೂಡಿ ಪ್ರಜಾಪರಿಪಾಲನೆ
5.	೧೫೨೯ ನೆ ಪರಾಥವ ಸಂವತ್ಸರದ ಅಪಾಢ	12.	ಗೈದ ಅಳಿಕೆ ಪರುಷ ೧೯ ಮಾನ ೧೦
6.	ಬಹುಳ ೬ ಲ್ಲೂ ಜನಿಶಿ ೧೫೪೦ ನೆ ಪೈಂಗಳ ನಂವ	13.	ದಿನ ಆ ಪತ್ನೀರುಗಳು ೬೫ ಮ
	ತ್ವರ	14.	ಕ್ಕಳು ∥ ० ॥
7.	ಆಪಾಥ ಶುದ್ಧ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಪಿತಾಮಹರಾದ		
	(೧೧ನೆಯ	ದಳ)	
1.	೧೧ ನೆ	8.	ತಮಾಗಿ ಬಂದ ರಾಜ್ಯದೊಳ್ ಪಟ್ಟಾ ಭಿಷಿ
2.	DOMESTIC CONTRACTOR OF THE PARTY OF THE PART	9.	ಕ್ತರಾಗಿ ಪೃಥ್ಫೀ ಸಾಂಮ್ರಾಜ್ಯವಂಗೈಯು
3.	ವ ಚಾಮರಾಜವಡೆರ ಚಿ	10.	ತ್ತ ಪ್ರಜಾಪರಿಪಾಲನೆಯಂ ಗೈದ
4.	ಕೃಪ್ಪನಾದ ಯಂಮಡಿ ರಾಜವಡೆರು		ಆಳಿಕೆ ವರುಷ್ಟ್ ಮಾನ ೫ ದಿ
5.	ಶಕ ೧೫೪೦ ನೆ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಮಾರ್ಗ	12.	ನ    ೧   ಪತ್ನೀರುಗಳು ೧೯ ಮ
6.	ಶಿರ ಬಹುಳ ೫ ಲ್ಲು ಜನಿಶಿ ೧೫೬೦ನೆ ಈಶ್ವರ ಸಂವ	13.	ह्र कामका ॥o॥
7.	ತ್ವರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಲ್ಲು ಕುಲಕ್ರಮಾಗ	770	0
- 0,0	(೧೨ನೆಯ	ದಳು	
		(D)	ಜಬಲ ಪರಾಕ್ರಮದಿಂ ಶತ್ರುಗಳಂ ಜೈ
	೧೨ನೆ	9.	ಶಿ ನಾಣ್ಯ ಮೊದರಾದ ಪಂಚರತ್ನಾದಿ ಥ
2.	ಪಟ್ಟವಂ ನಾಳು ವ ಯಿಂಮಡಿ ರಾಜವಡೆ	10.	ರ್ನಗಳಂ ಮಾಡಿ ನೃನಿಹ್ಮಾ ನುಗ್ರಹವಂ ಪಡ
3.	The state of the s	11.	ದು ಅಜಾನುಬಾಹುವಾಗಿ ಬಲದಿಂ ಕೊ
4.	ರ ದೊಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ ಕಂಠೀರವ ನರಸರಾಜವಡೆರು ಶಕ ೧೫೩೮ ನೆ	12. 13.	ಭ್ಯ ಸಾಮ್ರಾಜ್ಯವಂ ಗೈದ ಅಳಿಕೆ ವರುಷ
5.		14.	೨೦ ಮ್ಸ್ ೯ ದಿನ ೨೧ ಪತ್ನೀರು ೧೮೨
6.	ರಾಕ್ಷನ ನಂ။ ವೈಶಾಖ ಶ್ಥು ೧೪ ನೋಮವಾ	15.	ಗಂಡುಮಕ್ಕಳು ೩.
7.	ರ ಜನಿಶಿ ೧೫೬೧ ನೆ ಬಹುಧಾನ್ಯ ನಂ॥ ಕಾ ರ್ತೀಕ ಶ್ವು ೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧು	10.	•
0.		ਜਰ\	
	(೧೩ನೆಯ		ರಣ ಧೀರ ಕಂಠೀರವೆ ನರನ
1.	೧೩ನೆ	4.	ರಾಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ
2.	ಪಟ್ಟ ವೆಂನಾಳುವ	41	20*

	156	3	
5.	ದೇವರಾಜವಡೆರು। ಶಕ ೧೫೫೦ನೆ ಪ್ರಥವ ಸಂ	10-	ಕವಂ। ಚಾಮುಂಡೀ ಬೆಟ್ಟಕ್ಕೆ ಹಂತವಂ।
6-	ವತ್ಸರದ ಜೈೇಷ್ಠ ಬ ೫ ಲ್ಲು ಜನಿಶಿ ೧೫೮೨ನೆ	11.	ದೊಡ್ಡ ಬಸವನಂ ಸಹಾ ನಿರ್ಮಿಶಿ ಧರ್ಮೈ
	ವಿಕಾರಿ ನಂ!	12-	ಕೂರತರಾಗಿ ಅಳಿಕೆ ವರುಷ್ ೧೩
7.	ಭಾದ್ರಪದ ಶುದ್ಧ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ	13.	ಮಾನ ೫ ದಿನ ೬ ಪತ್ನೀರು ೫೩
	ಮೈಸೂರಲ್ಲಿ ತ್ರಿಣಯನೇಶ್ವರ ದೇವಾಲಯ ಗೋ	14.	
9.	ಪುರವಂ   ದೇವರಾಯ ನಮುದ್ರವೆಂಬ ತಟಾ	7.7	
	(೧೪ನೆಯ	ದಳ)	
10	೧೪ನೆ	9-	ಮೊಹರು ಮೊದರಾದ ನಕಲ ಬರು
2.	Countries and Co	10-	ದುಗಳಂ ಮಾಯಿಮರಾತಬುಗಳಂ ನ
	ವ ದೊಡ್ಡ ದೇವರಾಜ ವ	11.	ಹಾ ಸಂಪಾದಿಶಿ ನವಕ್ಕೋಟಿ ನಾರಾಯ
	ಡೆರ ಪುತ್ರ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆ	12-	ಣನೆಂದು ಪ್ರಸಿದ್ಧಿ ಪಡದು ಸಕಲ ಆಯ
5.	The second secon	13-	ಕಟ್ಟು ಮರ್ಕ್ಯಾದಾ ವ್ಯವಸ್ಥಾಪನೆ ಗೈದು ಆ
6.	ಆಸ್ತೀಜ ಶುದ್ಧ ೧೨ಲ್ಲು ಜನಿಶಿ ೧೫೯೫ನೆ ಪರೀ	14.	ಳಿಕೆ ವರುಷ್ಟ ೩೧ ಮಾಸ ಆ ದಿನ ೩
0.	ಧಾವಿ	15-	ಪತ್ನೀರು ೨೨ ಗಂಡು ಮಗ ೧
7.	ನಂ! ಫಾಲ್ಗುಣ ಬ ೧೨ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ	16-	ಹೆಂಣು ೧ ॥
8	ಗಿ ಧಿಕ್ಷಯಂದಾ ರಾಜಾ ಜಗದೇವನೆಂಬ	5.75	
0			
	(೧೫ನೆಯ	ದಳ)	
1.	೧೫ನೆ	8.	ರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೫ ಲ್ಲು
2.	ಪಟ್ಟವಂ ನಾಳು	9.	ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂ ರಾ
3.		10-	ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ 🛚 ಆ
4.	the state of the s	11.	The contract of the contract o
5.	to come the common transmission of a transmission	12-	ಪಕ್ಷಿಯರು ೩ ಗಂಡು
6.		13.	ಮಕ್ಕಳು ೫
7.	ಜನಶಿ ೧೬೨೭ನೆ ತಾರಣ ಸಂವತ್ನ		
	(೧೬ನೆಯ	ದಳ)	
1.	೧೬ನೆ	7.	ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ
2.	ಪಟ್ಟದಂ ನಾಳು	8.	ಹುಳ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಮೇ
3.	ವ ಕಂಠೀರವೆ ಮಹಾರಾ	9.	ಲುಕೋಟೆಯಲ್ಲಿ ಅನೇಕ ಉತ್ಸ
4.		10-	
5.	ಡ್ಡ ಕೃಷ್ಣ ರಾಜ ವಡೆರು ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಭಾ	11.	
6.	ನು ಸಂವತ್ಸರದ ಜೈತ್ರ ಶುದ್ಧ ೧ಲ್ಲು ಜನಿಶಿ	12-	A CONTRACTOR OF THE CONTRACTOR
	CERE	13-	ಗಂಡು ಮಕ್ಕಳು ೨
	(೧೭ನೆಯ	ದಳ)	
1.	೧೭ನೆ	5.	ಡಿ ಚಾಮರಾಜ ಪಡೆಯರು ಶಕ ೧೬೫೪ನ
	ಪಟ್ಟವಂ ನಾಳು	6-	ವಿರೋಧಿಕೃತು ನಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಹುಳ ೭
	ವ ವಂಮಡಿ ದೊಡ್ಡ ಕೃ	7-	
	ಪ್ಷ ರಾಜ ಪಡೆಯರ ಪುತ್ರ ಪಂಮ	8-	ಸ್ವರಾದ ಸರ್ವಾಧಿ ಕಾರಿ ದಳ ಪತಿಗ
1000			554

	19	'	
9.	ಳಂ ನಿಗ್ರಹಿಸರೋಸುಗ ಉದ್ಯುಕ್ತರಾ	11-	೨ ದಿನ ೨೮ ಪಕ್ಷೀಯರುಗಳು
10-	ಗಿ 1 ಆಳಿಕೆ ಪರುಷ್ಪಗಳು ೨ ತಿಂಗಳು	12	೩ ಮಕ್ಕಳು ೯೦ ೯
		444	
	(೧೮ನೆಯ	ಣ ದಕ್ಕಿ	
1.	೧೮ನೆ	8-	ಷಿಕ್ತರಾಗಿ ತಂದು ಅಂಣನಿಗೆ ದ್ರೋಹಿಗಳಾದ
2.	ಪಟ್ಟವಂ ನಾಳು	9.	ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಕ್ರಯಕ್ಕೆ ತೆ
3.	ವ ವಂಮಡಿ ಚಾಮರಾ	10-	ಗದುಕೊಂಡು ಹೈದರಭಾನನಿಂದ ನಿಗ್ರಹಿ
4.		11-	ಶಿಸಿ   ಕ್ರೀತ ಸೇವಕನಾದ ಪತ್ತೇಖಾನನ ಮಗ
5.	ಪ್ಷ ರಾಜವಡೆರು ಶಕ ೧೬೫೪ನೆ ವಿರೋಧಿ	12-	ಹೈದರ ಖಾನನಿಗೆ ಸೇನಾಧಿಪತ್ಯನವಾಬ್ಬ
6.		13-	ಹದರನೆಂಬ ಹೆಸರು ಕೊಟ್ಟು ॥ ಅಳಿಕೆ
7.	ಜನಿಶಿ ೧೬೫೭ನೆ ಆನಂದ ಸಂ॥ ಜೈ. ಪ್ರ ಬ ೧೦ಲ್ಲು	14-	ವರುಷ ೩೧ ಮ್ಸ್ಟ್ ೯ ದಿನ ೨೧ ಪಕ್ಕಿಯ
	ಪಟ್ಟಾಭಿ	15.	ರು ೮ ಗಂಡು ೫ ಹೆಂಣು ೪
	(೧೯ನೆಯ	ು ದಳ)	
1.	೧೯ನೆ	8-	ಳ ೧೩ ಯಲ್ಲು ಪಟ್ಟಾಭಿಷಕ್ತರಾಗಿ
	ಪಟ್ಟ ವಂನಾಳು	9.	ದಳಪತಿಯಾದ ನವಾಬ ಹೈದರ
	ವ ಇಂಮಡಿ ಕೃಷ್ಣ ರಾಜ	10.	ಖಾನನೊಡನೆ ಸೇನೆಯಂ ಕಳು
4.	ವಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ	11.	ಹಿಸಿ ಚಿತ್ರದುರ್ಗವಂ ನಗರವಂ
5.		12.	ನಳಾನಾಧಿಶಿ ॥ ಅಳಿಕೆ ವರುಷ
6-	ವಶ್ವರದ ವೈಶಾಖ ಶುದ್ಧ ಇಲ್ಲು ಜನಿಶಿ ೧೬೮೯ನೆ	13-	೪ ಮಾನ ೩ ೩ನ ೧೨ ಪ
7.	ವೈಯಸಂವಶ್ವರದ ನಿಜ ಚೈತ್ರ ಬಹು	14.	ಕ್ಕೀರು   0
	(and a	n men	
-	(೨೦ನೆಯ		
	೨೦ನೆ	8-	ಶ್ರಾವಣ ಬಹುಳ ೧೦ಲ್ಲು ಪಟ್ಡಾ
	ಪಟ್ಟವಂ ನಾ	9-	ಭಿಷಿಕ್ತರಾಗಿ ರಾಜ್ಯಭಾರವಂ ಮಾ
	ಳುವ ನಂಜರಾಜ ವ	10.	ಡಿದ ಆಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ
	ಡೆಯರ ಭ್ರಾತ್ನ ಯಂಮಡಿ ವೆ	11-	೮ ಪತ್ನೀರು ॥ ೦ ॥ ಆ ವೇಳೆಯಲ್ಲಿ ದ
	ಟ್ಟ ಚ್ಚಾಮರಾಜವಡೆಯರು∥ ಶಕ ೧೬೮೨		ಳಪತಿಯಾದ ನವಾಬು
6.	ನೆ ಪ್ರಮಾಧಿಸಂ ವತ್ಯರದ ಛಾದ್ರಪದ ಶುದ್ಧ ೫ಲ್ಲು	13-	ಹೈದರಭಾನನು ಯಿ
7-	ಜನಿಶಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂವಶ್ಯರದ	14.	ದ್ದನು 🏿
	(೨೧ನೆಯ	್ರ ಪ್ರಕ್ರ	
-	A STATE OF THE STA	60,	
1.	೨೧ನ	9.	ಷಿಕ್ತರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರ
2.	TO THE STATE OF TH	10-	ನಾದಕ್ಕೆ ಪಾತ್ರರಾಗಿ ಶಿವಪೂಜಾ ಧುರಂಧ
	ಳುವ ಯಿಂಮಡಿ ಬೆಟ್ಟ	11.	ರ ಕೋಟಿ ಪಂಡಾಕ್ಷರೀ ಮಂತ್ರ ಪುರಶ್ಚರಾ, ಪೂ
	ಚ್ಚಾಮರಾಣಾನುಜ ಮುಂಮಡಿ	12.	ರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಂಮಾಡಿ ಸತ್ಯಸಂ
	ಖ್ನಾಡಾಮರಾಜ ವಡೆರು ∥ ಶಕ ೧೬೯೬ನೆ	13-	ಥರೆಸಿಸಿ ಧರೈ ಕ್ಷಿಕನಿರತರಾಗಿ ಅಳಿಕೆ
6-	ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೨ ಸೋಮ	14-	ವರುಷ ೧೯ ಮಾನ ೬ ದಿನ ೨೫ ಪ
	वर्ष वर्ष क्षेत्र भूगो । वर्ष वर्ष वर्षा वर्ष		ತ್ನೀರು ೧೦ ಗಂಡು ಮಕ್ಕ
	ಹನ್ನನಕ್ಷತ್ರದಲ್ಲಿ ಜನಿಶಿ । ೧೬೯೯ನೆ ಥುರ್ಮುಖ ನಂ		रा ५ चंब्रच्य
8.	ವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಶ್ಯು ೧೫ಲ್ಲು ಪಟ್ಟಾಭಿ	17-	a <sub>3</sub>

#### (೨೨ನೆಯ ದಳ)

	,	The state of the s	
1.	೨೨ನೆ	7.	ಶ್ರೀ ಕೃಷ್ಣರಾ
2.	ಪಟ್ಟವಂನಾಳು	8-	ಜೇಂದ್ರ ವಡೆ
3.	ವ ಮುಂಮಡಿ ಚಾಮರಾ	9.	ಯ ರ್ಬಹದ
4.	ಜೇಂದ್ರರ ಪುತ್ರ ಅಳಿದ ಮಹಾ	10.	ರವರ ಭಾವೆ ಚಿ
5.	ಸ್ಟಾಮಿಯವರಾದೆ ನಂಜರಾ	11.	ತ್ರ∥ ಪೈಧವ ವಿವ
6.	ಜ ವರ್ಮಾಭಿಧ ಮುಂವುಡಿ	12.	ರಣ ಗದ್ಯ
		13-	ಸಹ ∥

ಅದೇ ಹಿತ್ತಾಳಿ ತಗಡಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವ ಸಂತಾನ ವೃಕ್ಷದಲ್ಲಿರುವುದು.

ವೈಧವಗದ್ಯ.... (ಪಟದಲ್ಲರುವಂತೆಯೇ ಇದೆ) ಬುಡದಲ್ಲ.....

- 1. ಚಂದ್ರ ವಂಶೋತ್ಪಂನರಾದ ಮಹೀಶೂರು
- 2. ಸಂಸ್ಥಾನದ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
- ಜರುಗಳ ಸಂತಾನ ವೃಕ್ಷದ ಭಾವ ಚಿತ್ರಬರದುಯಿದೆ.

#### (ಆದರ ಕೆಳಗೆ)

(ಇದರ ಪಕ್ಕಗಳಲ್ಲ)

Right. ಯೀ ಸಂತಾನ ವೃಕ್ಷವಂ ಸರಿಗೆ ಡಂನಪ್ಪನ ಮೊಂ ಮಗೆ ಚಿತ್ರದ ರಾಮಪ್ಪನ Left. ಮಗ ಶಿಲ್ಪಾಧಿಕಾರಿ ಚಿತ್ರ ಗಾರ ತಿಪ್ಪಂಣನು ಬರದು ವಹ್ನಿಶಿದ್ದು ॥ ಯಾ ತಗಡು ಕೆತ್ತಿದ್ದು ಶಿದ್ಧಾಚಾರಿಯು

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಮಧ್ಯ ಮಂಡಲದ ಅಂತರ್ವಲಯದಲ್ಲಿ ಸಂತಾನಾಗಮ ಮಧ್ಯಸ್ಥ ಸ್ಪಿಂಹಾನನ ಪದಾಶ್ರಿತಃ ॥ ಸತೀಸುತಾದಿ ನಂಸೇವ್ಯೋ ರಾಜಕೇ ಕೃಷ್ಣ ಧೂಮಣೀ ॥ ಆದೇ ಮಂಡಲದ ಬಹಿರ್ವಲಯದಲ್ಲಿ - ಧನಿತಲನಿತವಾಲಂ ರಮ್ಯ ರುದ್ರಾಕ್ಷ ಮಾಲಂ ! ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ಥಲೀಲಂ॥

ನದವನ ಪರಶೀಲಂ ಹಾರು ಡಾಮೇಂದ್ರವಾಲಂ I ಹೃದಯಕಮಲಮಧ್ಯೇ ನಂತತಂ ಭಾವಯಾಮಿ I

	ಅದೇ ಸುತಾನ ವೃಕ್ಷದ ಕ	ಕೆಳ <b>ಥಾಗ</b> ದಲ್ಲೀ	ರುವ ದಳಗಳಲ್ಲಿ.
	(1 ನೆಂ	ರು ದಳ)	
1.	೧ನೆ ಪಟ್ಟ I ಅದಿ	6.	। ಅಳಿಕೆ ವರುಷ ೨೪ ಮ್ಸ್ನಾ ೩ ದಿನ ೫
2.	ಯದುರಾಯರು ಶಕ ೧೨೯೩	1 500	ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀಕಂಠ ಪ್ರತ್ಯ
3.	ನೆ ಸಾಧಾರಣ ಸಂ। ಮಾಘ ಶು ೩		ಕ್ಷ I ಯವರಿಗೆ ಪತ್ನೀರು ೩ ಗಂ
4.	ಲ್ಲು ಜನಿಶಿ ೧೩೨೨ನೆ ಪ್ರಮಾಥಿ ಸಂ । ವೈ	9.	ಡು ಮಕ್ಕಳು ೨ *
5.	ಶಾಖ ಶು ೫ ಸೋಮವಾರ ಪಟ್ಟಾಭಿಷೇಕ	75.5	
	(2 <b>ನೆ</b> ಯ	ದಳ)	
1.	೨ನೆ ಪಟ್ಟ 1 ಯ	6.	ಭ ಕೃತ್ಯಂ । ಶ್ರಾವಣ ಶ್ದು ೧೦ ಪಟ್ಟಾಭಿಷೇ 🥛
2.	ದುರಾಯರ ಮಕ್ಕಳು ಹಿ	7.	ಕ। ಅಳಿಕೆ ವರುಷ್ಪ ೩೫ ಮಾ ೫ ದಿ
3.	ರೀ ಬೆಟ್ಟ ಚ್ಚಾಮರಾಜ ವಡೆಯ		ನ ೧೮ ಪತ್ನಿಯರು ೪ ಗಂಡು
4.	ರು ಶಕ ೧೩೩೧ನೆ ಸರ್ವಧಾರಿ ನಂ ।	9.	ಮಗು ೧ *
5.	ಮಾಘ ಶ್ಯು ೬ ಲ್ಲು ಜನಿಶಿ ೧೩೪೬ನೆ ಶೋ	100	
	(3 <b>ನೆ</b> ಯ	ದಳ)	
1.	೩ನೆ ಪಟ್ಟ!		ನ್ಯಸಂ! ಮಾಘ ಬ ೫ ಪಟ್ಟಾಭಿಷೇಕ
2.	ಹಿರೀಬೆಟ್ಟ ಚ್ಚಾಮರಾಜವ		ವಾಗಿ 1 ಅಳಿಕೆ ವರುಷ ೧೯ ಮಾ
	ಡೆರಪುತ್ರ ತಿಂಮಪ್ಪರಾಜವಡೆರು	8.	ಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಗಂ
4,	ಶಕ ೧೩೫೬ನೆ ಪ್ರಮಾದೀಚನಂ। ಅಶ್ವೀ	9.	ಡು ಮಗು ೧ *
5.	ಜ ಬ ೫ ಲ್ಲು ಜನಿಶಿ ೧೩೮೧ನೆ ಬಹುಧಾ		
	(4 <sup>3</sup> at	ದಳ)	
1.	ಳನೆ ಪಟ್ಟ I ತಿಂ	6.	ಷ್ಠ ಶುದ್ಧ ೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷೇಕವಾಗಿ। ಆ
2.	ಮಪ್ಪ ರಾಜವಡೆಯರ ಪು	7.	ಳಿಕೆ ವರುಷ್ಟ ೩೪ ಮಾಸ ೧೦ ದಿನ ೧೪
3.	ತ್ರ ಹಿರೀ ಡಾಮರಾಜರನ ವಡೆರು	8.	ಪಕ್ಷಿ ಯರುಗಳು ೨ ಗಂಡು
4.	ಶಕ ೧೩೮೬ನೆ ಸ್ವಧಾನು ನಂ! ಜೈ ಶುದ್ಧ	9.	ಮಗು ೧ *
5.	೬ ಲ್ಲು ಜನಿಶಿ ೧೪೦೧ನೆ ವಿಳಂಬಿ ನಂ! ಹೇ		
		ದಳ)	
1.	<b>ಅನೆ ಪಟ್ಟ</b> । ಹಿರೀ	6.	ಮುಖ ನಂ! ವೈಶಾಖ ಶುದ್ಧ ೩ ಲ್ಲು ಪಟ್ಟಾ
2.	ಚಾಮರಾಜರಸವಡರ	7.	ಭಷೇಕವಾಗಿ I ಆಳಿಕೆ ವರುಷ ೩೯ ಮಾ
3.	ಪುತ್ರಹಿರೀಬೆಟ್ಟ ಚ್ಚಾಮರಾಜ ವ		ನ ೯ ದಿನ ೨೨ ಪತ್ನಿಯರು ೩ ಗಂಡು
4.	ಡೆರು। ಶಕ ೧೪೧೫ನೆ ಪರೀಧಾವಿ ಸಂ।	9.	ಮಕ್ಕಳು ೪ ಹೆಂಣು ಮ
5,	ಆಶ್ಬೀಜ ಶ್ದು ೮ ಲ್ಲು ಜನಿಶಿ ೧೪೩೬ನೇ ಶ್ರೀ │	10.	ಕ್ಕಳು ೪*
	(6ක්ක	1150	SZORI KATA TAMIN KATOKA MANAKATA
1.	೬ನೆ ಪಟ್ಟ   ಹಿರೀ	6.	೧೪೭೫ನೆ ಪರೀಧಾವಿ ನಂ॥ ಫಾಲ್ಗು
2.	ಪೆಟ್ಟ ಡ್ಟಾಮರಾಜ ವಡೆ	7.	ಣ ಶುದ್ಧ ೧೩ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
3.	ಯರ ಪುತ್ರ ಯುಂಮಡಿ ತಿಂಮಪ್ಪ	8.	ಗಿ ಅಳಿಕೆ ವರುಷ ೧೮ ಮ್ಡಾ ೧೦
4.	ರಾಜ ವಡೆರು ಶಕ ೧೪೩೪ನೆ ಪ್ರಜ್ಞೋ	9.	ದಿನ ೪ ಪತ್ನೀರು ೫ ಗಂಡು
5.	ತೃತ್ತಿ ಸಂ! ಛಾದ್ರಪದ ಬ ೧೦ ಲ್ಲು ಜನಿಶಿ	10.	ಮಗು ೧ *

# (7 ನೆಯ ದಳ)

- 1. ೭ನೆ ಪಟ್ಟ ಯಂ
- 2. ಮಡಿ ತಿಂಮಪ್ಪ ರಾಜವಡೆ
- 3. ರ ತಂಮ ಬೋಳ ಡಾಮರಾಜ ವ
- 4. ಡೆರು ಶಕ ೧೪೪೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ
- 5. | ವೈಶಾಖ ಶೃ ೭ ಲ್ಲು ಜನಿಸಿ ೧೪೯೪ನೆ
- 6. ಪ್ರಜೋತ್ಪತ್ತಿ ನಂ! ಮಾಘ ಶ್ಯು ೫ ಲ್ಲು ಪ
- 7. ಟ್ವಾಭಿಷೇಕ। ಆಳಿಕೆ ವರುಷ ೪ ಮ್ನಾ
- 8. ಳ ದಿನ ೧೯ ಪಕ್ಷೀರು ೪ ಗಂಡು
- 9. ೪ ಹೆಂಣು ೪ \*

## (8차차 다 다)

- 1. ರನೆ ಪಟ್ಟ | ದೋಳು
- 2. ಚಾಮರಾಜವಡೆರ ಪುತ್ರ ದೆ
- 3. ಟ್ವದ ಚಾಮರಾಜ ವಡೆರು ಶಕ
- 4. ೧೪೭೨ನೆ ಸೌಮ್ಯ ಸಂ! ಫಾಲ್ಗುಣ ಬ ೧೦
- 5. ಲ್ಲು ಜನಿಶಿ ೧೪೯೯ನೆ ಧಾತು ಸಂ1 ಆ

- 6. ಪಾಥ ಬ ೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷೇಕ । ಆಳಿ
- 7. ಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ನೀ
- 8. ರು ೧೩ ಗಂಡು ಮಕ್ಕಳು ೫ ಹೆ
- 9. ೦ಣು ಮಗು ೧

## (ඉත්ගා ස්ේ)

- 1. ೯ನೆ ಪಟ್ಟ ಬೆಟ್ಟ
- 2. ಚ್ಚಾಮರಾಜ ವಡೆರ ತಂಮ ರಾಜಾ
- 3. ಧಿ ರಾಜವಡೆರು ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾವಿ
- 4. ಸಂ! ಜೈ ಶ್ವು ೭ ಥ್ ಮವಾರ ಜನಿಶಿ ೧೫೦೧ನೆ ಬ
- 5. ಹುಧಾನ್ಯ ಸಂ। ಮೈಶಾಖ ಶ್ಯು ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯ
- 6. ವಂವಕಿಶಿ! ಶತ್ರುಗಳಂಜೈಶಿ! ಧರ್ಚರಾಜ ನಿಂಹಾಸ
- 7. ನವಂಸಾಧಿಶಿ| ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ| ಚೈ
- 8. ತ್ರತ್ಯು ೭ ಲ್ಲು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
- 9. ಗಿ ರಾಜಮುಡಿ ಆದಿ ಧರ್ಮಂಗಳಂಮಾಡಿ | ಲಕ್ಷ್ಮೀ
- 10. ರಮಣನಿಂ ವಿಷಹರವಾಗಿ ಅಳಿಕೆ ವರು
- 11. ಪರ್ಷಿಮ್ಡಾ ೧ ದಿನ ೧೩ ಪತ್ನೀರು ೮ ಗಂ
- 12. はいき 最ら的い ೧ \*

# (10ನೆಯ ದಳ)

- 1. ೧೦ನೆ ಪಟ್ಟ | ರಾಜಾ
- 2. ಥಿ ರಾಜ ವಡೆರ ಮೊಂಮಕ್ಕ
- 3. ಳು ಡಾಮರಾಜ ವಡೆರು ಶಕ ೧೫೨೯
- 4. ನೆ ಪರಾಧವ ಸಂ! ಆಪಾಧ ಬ ೬ ಲು ಜನಿಶಿ
- 5. ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂ| ಆಪಾಧ ಶ್ದು ೧೦ ಲು
- 6. ಪಟ್ಟಾಭಿಷೇಕ। ಯವರು ಮೇಲುಕೋಟೆಲ
- 7. ಕರ್ಲಾಣಿ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾ
- 8. वा ७१ है विराद्य तह वारू त० वित
- 9. ೮ ಪತ್ನೀರು ೬೫ ಮಕ್ಕಳು ॥೦॥ \*

## (11ನೆಯ ದಳ)

- 1. ೧೧ನೆ ಪಟ್ಟ ಚಾ
- 2. ಮರಾಜ ವಡೆರ ಚಿಕ್ಕಪ್ಪ
- 3. ನಾದ ಯಂಪುಡಿ ರಾಜವಡೆಯರು
- 4. ಶಕ ೧೫೪೦ನೇ ಪೈಂಗಳ ಸಂವಶ್ಯರದ ಮಾ
- 5. ರ್ಗತಿರ ಬಹುಳ ೫ ಲ್ಲು ಜನಿತಿ ೧೫೬೦

- 6. ನೆಯೀಶ್ವರ ಸಂಪತ್ನರದ ವೈಶಾಖಶ್ದು ೧೫
- 7. ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆವರು
- 8. ಷ ೧ ಮಾಸ ೫ ದಿನ 101 ಪಕ್ತಿಯ
- 9. ರು ೧೯ ಮಕ್ಕಳು 101 \*

	(12am)	ದರ\	
4	೧೨ನೆ ಪಟ್ಟ 1	7.	ಕ ಶ್ಯು ೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಥುಜಬಲ ಪ
1.	ಯಿಂದುಡಿ ರಾಜ ವಡೆರ ದೊ	8.	ರಾಕ್ರಮಿಯಾಗಿ ಪಂಚರತ್ನಾದಿ ಧರ್ಮಗಳಂ
1000	ಡ್ಡ ಪ್ಷನ ಪುತ್ರರಾದ ರಣಧೀರ ಕಂಠೀರ	9.	ಮಾಡಿ। ಆಳಿಕೆ ವರುಷ ೨೦ ಮಾನ ೯
4.	ವ ನರಸರಾಜವಡೆಯರು ಶಕ ೧೫೩೮ನೆ	10.	ದಿನ ೨೧ ಪತ್ನಿಯರು ೧೮೨ ಗಂಡು
5.	The state of the s	11.	ಮಕ್ಕಳು ೩ *
6.	ಲ್ಲು ಜನಿಶಿ ೧೫೬೧ವೆ ಬಹುಧಾವ್ಯ ಸಂ1 ಕಾರ್ತೀ		32.0
200	(19ස්ගා	ದಳ)	
1.	೧೩ನೆ ಪಟ್ಟ 1 ರ	7.	ರಾಗಿ ಮೈಸೂರಲ್ಲಿ ದೇವರಾಯ ನಮುದ್ರ ತ್ರಿಣ
	ಣಧೀರ ಕಂಠೀರವ ನರಸರಾ	8.	ಯವೇಶ್ವರ ಗೋಪುರ ಬೆಟ್ಟದಲ್ಲಿ ದೊಡ್ಡ ಬಸ
3.	ಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ ದೇ	9.	ವ ಹಂತ ಮುಂತ್ತಾದ ಧರ್ನಗಳಂ ಮಾಡಿ।
4.	ವರಾಜ ವಡೆರು। ಶಕ ೧೫೫೦ನೆ ಶ್ರಥ	10.	ಆಳಿಕೆ ವರುಷ್ಟ ೧೩ ಮ್ಯಾ ೫ ದಿನ ೬ ಪ
5.	ವನಂ! ಜೈ ಬ ೫ ಲ್ಲು ಜನಿಸಿ ೧೫೮೨ನೆ ವಿಕಾ	11.	ತ್ರೀರ ೫೩ ಗಂಡು ೮ ಹೆಂ
6.	ರಿನಂ! ಭಾದ್ರಪದಶ್ದು ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತ	12.	ຄາ &
0,	(14ನೆಯ		
140		7	ಆಯಕಟ್ಟುಗಳಂ ಮಾಡಿ। ಢಿಳ್ಳೆಯಂದೆ ರಾಜಾ ಜ
1.	೧೪ನೆ ಪಟ್ಟ I ದೊ ಡ್ಡ ದೇವರಾಜವಡೆಯರ ಪು	8.	ಗದೇವು ಯಂಬ ಮೊಹರು! ಬರುದುಗಳಂ ಪಡ
2.	ತ್ರ ಚಿಕ್ಕ ದೇವರಾಜ ಪಡೆಯರು ಶಕ	9.	ದು ನವಕೋಟಿ ನಾರಾಯಣನೆಂದು ಹೆಸರಂ
3,	೧೫೬೮ನೆ ಪಾರ್ಥಿವ ಸಂ1 ಆಶ್ವೀಜ ಶ್ದು ೧೨	10.	ಪಡದು। ಆಳಿಕೆ ವರುಷ ೩೧ ಮ್ಸ್ಟ್ರಾರ್ ದ್ನಿ ೩
4.	ಲ್ಲು ಜನಿಶಿ! ೧೫೯೫ನೆ ಪರೀಧಾವಿ ನಂ! ಫಾಲ್ಗುಣ	11.	ಪತ್ರೀರು ೨೨ ಗಂಡುಮಗು ೧ ಹೆಂ
5.	ಬ ೧೨ಲ್ಲು ಪಟ್ಟಾ ಭಷಿಕ್ತರಾಗಿ ಸಮನ ಮರ್ಗಾದಾ	12.	ಣು ಮಗು ೧
6.			
	(15 <del>ನೆಯ</del>		4-1 4-4-4-4 A 09 (1) 70-13
1.		6.	ಸಂ  ಮಾರ್ಗತಿರ ಶ್ದು ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿ
2.		7.	ಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ಪರುಷ ೯ ಮಾಸ
3.			೩ ದಿನ IoI ಪತ್ನಿಯರು ೩ ಗಂ
4.		9.	ಡು ಮಕ್ಕಳು ೫ *
5.	ಫ್ರಪ್ನ್ಯ ಬ ಳ ಲ್ಲು ಜನಿಶಿ ೧೬೨೭ನೆ ತಾರಣ		
	(16నేయ	ದಳ)	
1.	೧೬ನೆ ಪಟ್ಟ 1 ಕಂ	6.	ವಿಜಯ ನಂ! ಫಾಲ್ಗುಣ ಬ ೧೩ ಲ್ಲು ಪ
2.			ಟ್ಟಾಭಿ ಷಿಕ್ತರಾಗಿ   ಧರ್ಮಗಳನಾಡೆರಿ
	ಫುತ್ರ ವಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ		ಶಿ ಅಳಿಕೆ ವರುಷ ೧೭ ಮಾಸ ೧೧
4.	The same of the sa	9.	ದಿನ ೨೩ ಪತ್ನಿಯರು ೪೫ ಗಂ
5.	ನು ಸಂ' ಜೈತ್ರ ಶ್ಥು ೧ ಲ್ಲು ಜನಿಶಿ ೧೬೩೬ನೆ	10.	ಡು ಮಕ್ಕಳು ೨ *
	(17 ස්රෝ	ದಳ)	
1.	೧೭ನೆ ಪಟ್ಟ ।	6.	ಳವಾರದಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ   ದು
2.	CONTRACTOR ASSESSMENT	7.	ಪ್ರದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಿಸ
3.		8.	ಲುದ್ಯೋಗಿಸಿ! ಆಳಿಕೆ ವರುಷ್ತ೨
4.	The state of the s	9.	ಮಾನ ೨ ದಿನ ೨೮ ಪತ್ನಿಯ
5.	ರೋಧಿ ಕೃತ್ವಂ! ಫಾಲ್ಗುಣ ಬ ೭ ಮಂಗ	10.	ರು ೩ ಮಕ್ಕಳು ೯೦ ೯

#### (೧೮ನೆಯ ದಳ)

- 1. ೧೮ನೆ ಪಟ್ಟ | ಮುಮಡಿ
- 2. ಚಾಮರಾಜವಡೆಯರ ತಂಮ ಇಂ
- 3. ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರು ಶಕ ೧೬೫೪
- 4. ನೆ ವಿರೋಧಿಕೃತ್ಯಂ । ಆಶ್ವೀಜಬ ೪ ಶುಕ್ರವಾರ
- 5. ದಲ್ಲು ಜನಿಶಿ ೧೬೫೭ನೆ ಅನಂದ ನಂ । ಜೈ ಬ ೧೦
- ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ I ತಂದು ಅಂಣನಿಗೆ ದ್ರೋ
- 7. ಹಿ ದಳಪತಿ ನರ್ರ್ಯಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಿಶಿ ಕ್ರೀತನೇ
- ವಕ ಪತ್ತೇಖಾನನ ಮಗ ಹೈದರಭಾನನಿಗೆ ದೆ
- 9. ಳಪತಿತ್ವವಂ ಕೊಟ್ಟು । ಅಳಿಕೆ ವರುಷ್ಟ ೩೧
- 10. ರ್ಮ್ಸ್ಟ್ ೨೧ ಪತ್ನೀರು ಆ ಗಂಡು ಮ
- 11. ಕ್ಕಳು ೫ ಹೆಂಣು ೪.

#### (೧೯ನೆಯ ದಳ)

- 1. ೧೯ ನೆಪಟ್ಟ!
- 2. ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ವ
- 3. ಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ ವಡೆ
- 4. ರು ಶಕ ೧೬೮೫ ನೆ ಚಿತ್ರಭಾನು ಸಂ I ವೈ
- 5. ಶಾಖ ಶ್ವು ೫ ಲ್ಲು ಜನಿಶಿ ೧೬೮೯ ನೆ ವೃಯ
- 6. ಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬ ೧೩ ಲ್ಲು ಪಟ್ಟಾ
- 7. ಭಿಷಿಕ್ತರಾಗಿ ದಳಪತಿಯಾದ ಹೈದರ
- 8. ಖಾನನಿಗೆ ನವಾಬುಯಂದು ಹೆಸರಂ
- 9. ಕೊಟ್ಟು ಆಳಿಕೆ ವರುಷ ೪ ಮ್ಸ್ನಾ ೩
- 10. ದಿನ ೧೨ ಪತ್ತೀರು ॥ ೦ ॥

#### (೨೦ನೆಯ ದಳ)

- 1. ೨೦ ನೆ ಪಟ್ಟ | ನಂಜರಾಜ
- ವಡೆಯರ ಭ್ರಾತ್ಯ ಯುಂಪುಡಿ ಬೆಟ್ಟ
- ಡ್ವಾಮರಾಜಪಡೆಯರು ಶಕ ೧೬೮೨ ನೆ ಪ್ರ
- 4. ಮಾಥಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ ಲ್ಲು
- 5, ಜನಿಶಿ। ಶಕ ೧೬೯೩ ನೆ ವಿಕೃತಿ ಸಂಪತ್ನರದ
- 6. ಶ್ರಾವಣ ಬಹುಳ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾ ಭಷಿಕ್ತರಾಗಿ
- · 7. ಆ ವೇಳೆಯಲ್ಲಿ ದಳಪತಿಯಾದ ನವಾಬ
  - 8. ಹೈದರಭಾನನು। ಆ ಆಳಿಕೆ ವರುಷ
  - 9. ೬ ಮಾಸೆ೧ದಿನ೮ಪತ್ನಿಯರು ೯೦∥

## (೨೧ನೆಯ ದಳ)

- 1. ೨೧ ನೆ ಪಟ್ಟ | ಯಂ
- 2. ಮಡಿ ಬೆಟ್ಟಡ್ಚಾಮ ರಾಜಾನುಜ
- 3. ಮುಂದುಡಿ ಬಾಸಾ ಚಾಮರಾಜ ವಡೆಯ
- 4. ರು ಶಕ ೧೬೯೬ ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾ
- 5. ಲ್ಗುಣ ಬ ೨ ಹೋಮವಾರ ಹೆಸ್ತ ನಕ್ಷತ್ರದಲ್ಲಿ ಜನಿಶಿ।
- 6. ಶಕ ೧೬೯೯ ನೆ ದುರ್ಮುಖ ಸಂವತ್ಯರದ ನಿಜ ಭಾದ್ರಪ
- 7, ದಶುದ್ಧ ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾ
- 8. ಶ್ರೀಕಂಠೋಪಾನಕ ಶಿವಪೂಜಾ ಧುರಂಧರ ಕೋಟ
- 9. ಪಂಚಾಕ್ಷರೀ ಮಂತ್ರ ಪರಶ್ವರ್ಭಾಪೂರ್ವಕ ಪುತ್ರ
- 10. ಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ। ಆಳಿಕೆ ವರುಷ ೧೯
- 11. ಮಾನ ೬ ದಿನ ೨೫ ಪಕ್ಷಿಯರು ೧೦ ಗಂ
- 12. ಡು ಮಕ್ಕಳು v. \*

## (೨೨ನೆಯ ದಳ)

- 1. ೨೨ ನೆ
- 2. ಪಟ್ಟವಂ ನಾಳು
- 3. ವ ನಂಜರಾಜಾಭಿ
- 4. ಥ ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾ
- 5. ಜೇಂದ್ರ ವಡೆಯರ್ಬಹ

- 6. ದರವರ ಭಾವಚಿತ್ರ
- 7. ಯವರು ಮುಂಮ
- 8. ಡಿ ಚಾಮರಾಜೇಂದ್ರ
- 9. ವಡೆಯರವರ
- 10. ಕೊಮಾರರು।

## (ನಂತಾನ ವ್ಯಕ್ತ.)

# (21ನೇ ಚಾಮರಾಜವೊಡೆಯರ ಪತ್ನಿಯರು 10.)

- 1 ನೆ ಜೈ ಪ್ಯುಪತ್ನಿಯರಾದ ಮಹಾಮಾತುಶ್ರೀ ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು. ಇವರ ನಂತಾನಾಭಿವೃದ್ಧಿ —(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜವೊಡೆಯರು.)
- 2 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪದೇವಾಜಮಾಂಬಾ ದೇವಿಯರು \_\_ಯವರಪುತ್ರರು ▮ಂ ॥
- 3 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚಲುವಾಜಮಾಂಬಾ ದೇವಿಯರು....(ಪುತ್ರ ॥ 0 ॥)
- 4 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದೇವಿರಾಂಬಾದೇವಿಯರು
- 5 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ನಂಜಮಾಂಬಾದೇವಿಯರು
- 6 ನೆ ಪಶ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಲಕ್ಷ್ಯಾಂಬಾದೇವಿಯರು
- 7 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದ್ಯಾವಾಜಾಂಬಾದೇವಿಯರು
- 8 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪಲಕ್ಷ್ಯಾಂಬಾದೇವಿಯರು
- 9 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚೆನ್ನಮಾಂಬಾದೇವಿಯರು
- 10 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಹೊನ್ನಮಾಂಬಾದೇವಿಯರು.....ಯವರಪುತ್ರರು 🛭 o 🗈 (ಮುಂಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರ ಪತ್ನೀ ನಂತಾನ.)

### ಪತ್ನಿಯರು :--

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ	೧ ನೆ ಜೈ(ಪ್ತ ಪತ್ನೀ ದ್ಯಾವಾಜಾಂಬಾದೇ	ವಿಯರು
ಡಿಟೋ	೨ ವೆ ದರ್ಮ ಪತ್ರಿಕ ಬಿತ್ತಿ ಎಲ್ಲಾಕರ ಕೊ	

ಡಿಟ್ಕೊ ೨ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ದೇವಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೩ ನೆ ಧರ್ಮ ಪತ್ನೀ ರಮಾವಿಲ್ಸಾದ ಚಲುವಾಂಬಾದೇವಿಯವರು, ಯವರಪುತ್ರಿ ಕೆಂಪ ಚಾಮಮ್ಮಣ್ಣಿಯವರು.

ಡಿಟೋ ಳನೆ ಧರ್ಮ ಪತ್ನೀ ಕೃಷ್ಣವಿರಾಸದ ಲಂಗಾಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ಟೋ ೫ ನೆ ಧರ್ಮ ಪತ್ನೀ ಸೀತಾವಿರಾನ ದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ಟೋ ೬ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ನೋ ೬ ನೆ ಧರ್ಮ ಪತ್ನೀ ಮೊಕ್ಕನದ ತೊಟ್ಟ ಪುಟ್ಟಗೌರಾಂಬಾದೇವಿಯರು. ಯಿವರಪುತ್ರರು⊪ಂ ॥

ಡಿಟ್ಕೋ ರ ನೆ ಧರ್ಮ ಪತ್ನೀ ಚಂದ್ರಶಾರಾ ಮಲ್ಲಿಗಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ನೋ ೯ ನೆ ಧರ್ಮಪತ್ನೀ ಮದರವಿಲ್ಸಾದ ಮುದ್ದಲಂಗಮಾಂಬಾದೇವಿಯರು ಇವರ ೧ನೆಯ ಪುತ್ರಿ ದ್ಯಾವಾಜಂಮಂಣಿಯರು; ಇವರ ಮಕ್ಕಳು ದ್ಯಾವಾಜಂಮಂಣಿ ಸಪತ್ನೀ ನಾಕುಪುತ್ರಿ ೨ನೇ ದ್ಯಾವಾಜಂಮಂಣಿ

ಪುತ್ರ \_ನೇನಾಪತಿ ಚಾಮರಾಜಬಹದರವರು

ಡಿಟ್ನೋ ೧೦ ನೆ ಧರ್ಮ ಪತ್ನಿ ಪುಟ್ಟರಂಗಮಾಂದಾದೇವಿಯರು\_ಪುತ್ರ ಯುವರಾಜ ನಂಜರಾಜಬಹದ ರವರು

ಡಿಟ್ನೋ ೧೧ ನೆ ಧರ್ಮಪತ್ನಿ ೨ನೆ ನೆಯ ದೊಕ್ಕನದ ತೊಟ್ಟಿ ಗುರುಸಿದ್ದಮಾಂದಾದೇವಿಯರು (ನಪತ್ನಿ ಪುತ್ರಿ ದ್ಯಾವಾಜಮ್ಮ ಣ್ಣಿ)

ಡಿಟೋ ೧೨ನೆ ಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರವಿಲಾಸದ ಬಸವಾಜಾಂಬಾದೇವಿಯವರು ೧ನೆಯ ದತ್ತಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ನೆಯ ದತ್ತಪುತ್ರಿ ನಂಜಮ್ಮಣ್ಣಿ ಪುತ್ರಿಯರು ೧ ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣ — ೨ ಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ —ಯವರ ಮಕ್ಕಳು ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ ಚಿಕ್ಕಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ.

ಡಿಟ್ಟೋ ೧೩ ನೆ ಧರ್ಮ ಪತ್ನಿ ಮನ್ನೊವಿರಾನದ ಮರಿದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ನೋ ೧೪—ಕಮಾಂತೊಟ್ಟಿ ಶಿದ್ದ ಲಂಗಮಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ನೋ ೧೫...ಕಮಾಂತೊಟ್ಟಿ ಭದ್ರಮಾಂಬಾದೇವಿಯವರು...ಪತ್ರಿ....ಚಾಮಮ್ಮ ಣ್ಣ

ಡಿಟ್ಕೋ ೧೬ ಮೆರಿನಂಜಮಾಂಬಾದೇವಿಯರು ಪುತ್ರ-ಚಾಮರಾಜರಸು

ಆಳಿದ ಮಹಾಸ್ಟಾಮಿಯವರ ೧೬ ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ಟೋ ೧೮ ದೇವೀರಾಂಬಾದೇವಿಯವರು. ಪುತ್ರಿ ಮನೋವಿರಾಸದ ಚಿಕ್ಕಪುಟ್ಟಮ್ಮಣ್ಣ

ಡಿಟ್ಕೋ ೧೯—ಕಲ್ಯಾಣಾಂಬಾದೇವಿಯವರು

ಡಿಟ್ಟೋ ೨೦ ಸಂಮುಖದ ಕೊಟ್ಟಿ ಮುದ್ದು ಕೃಷ್ಣಾ ಜಮಾಂಬಾದೇವಿಯವರು.

(೯) ಚಾಮರಾಜ ಬಹದರವರು\_ಪತ್ನಿಯರು

ನಂಜರಾಜಬಹದರವರ ೨ ವೆ ಪತ್ನಿ ಸುಬ್ಬಮ್ಮಣ್ಣಿ.

೨ ನೆ ಪುತ್ರ ದೇವರಾಜೇ ಅರಸು\_ಇವನ ೧ ನೆ ಪತ್ನಿ ಕೆಂಪನಂಜಮ್ಮ ಣ್ಣಿ \_ ಇವಳ ೨ ನೆ ಪುತ್ರ ಚಾಮರಾಜೇ ಅರಸು\_ ದೇವರಾಜೇಅರಸಿನ ೨ ನೆ ಪತ್ನಿ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮ ಣ್ಣಿ \_ ಇವಳ ಮಗ ನಂಜರಾಜೇ ಅರಸು\_೩ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮ ಣ್ಣಿ \_ ೪ ನೆ ಪತ್ನಿ ಕೃಷ್ಣಾ ಜಮ್ಮ ಣ್ಣಿ.

೨. ಕೆಂಪದ್ಯಾವಾಜಮ್ಮ ಣ್ಣಿ — ಇವಳ ಮಗಳು ಬೆಟ್ಟದಮ್ಮ ಣ್ಣಿ

ಪುಟ್ಟಗೌರಮ್ನ –ಇವಳ ಪುತ್ರ ಕೆಂಪ ನಂಜರಾಜೇ ಅರಸು–ಇವನ ೧ ನೆ ಪಕ್ಕಿ ಚಾಮಮ್ಮ ಣ್ಣಿ ೨ ನೆ ಪಕ್ಕಿ ನಂಜಮ್ಮ ಣ್ಣಿ –
 ಇವಳ ಪುತ್ರ ಕೆಂಪನಂಜಮ್ಮ ಣ್ಣಿ

ಕೆಂಪಲಕ್ಷಂಮೈನವರು—ಇವಳ ಮಗ ಸಂ! ದೇವರಾಜೇ ಅರಸು.

#### ೧೦ ಯುವರಾಜ ನಂಜರಾಜಬಹದರವರು.

೧ ನೆ ಪತ್ನಿ ಚಲುವಾಜಮ್ಮ ಣ್ಣಿ —ಇವಳ ಮಗಳು ಕೆಂಪನಂಜಮ್ಮ ಣ್ಣಿ —೨ ಮಗ ಚಾಮರಾಜ –೩ ನೆ ಪುತ್ರ ಯುವರಾಜ **ದೇವ** ಪಾರ್ಥಿವ ಬಹೆದರವರು ೧ ನೆ ಪತ್ನಿ ಕೆಂಪದೇವಾಜಮ್ಮ ಣ್ಣಿ –೨ ನೆ ಪತ್ನಿ –ಕೆಂಪನಂಜಮ್ಮ ಣ್ಣಿ.

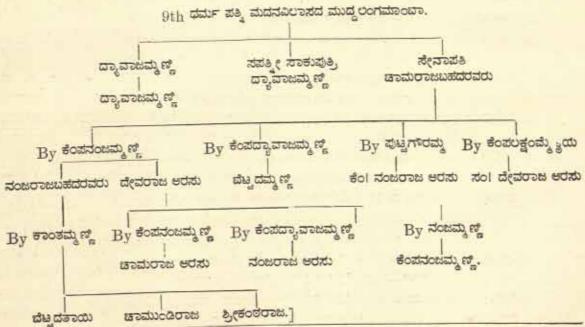
೨. ದೇವೀರಮ್ಮ ಣ್ಣಿ .--

ನಂಜಮ್ಮ ಣ್ಣೆ — ದತ್ತಪುತ್ರಿ ದೇವಾಜಮ್ಮ ಣ್ಣೆ –ಔರನಪುತ್ರಿ ಚೆನ್ನ ಗೌರಮ್ಮ ಣ್ಣೆ ೨ ನೆ ದತ್ತ ಪುತ್ರಿ ಚಾಮಮ್ಮ ಣ್ಣೆ

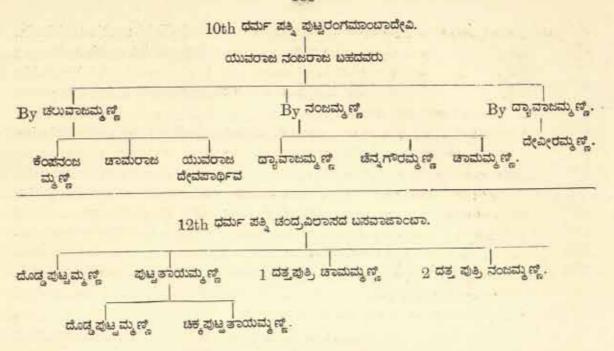
ದ್ಯಾವಾಜಮ್ಮಣ್ಣೆ \_\_ಮಗಳು ದೇವೀರಮ್ಮಣ್ಣೆ.

೫. ಪುಟ್ಟಗೌರಮ್ಮಯ್ಯ....

[ಮುಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜ ವಡೆಯರವರು.]



<sup>\*</sup>This and the succeeding genealogical tables were prepared according to Santana-vriksha.



#### Translation.

Beginning of the Chûrnikâ (learned prose passage) describing the greatness of the genealogy of Śri Krishnarâjêndra-Kanthîrava, lord of the city of Mahîşûrapurî:—

Be it well. Brihad-Bettachchâmarâja, an ornament to the lineage of the first king Yadu who was descended from the family of Yadu, a pearl to the lunar race had a son Timmarâja. His son was Mahâ (Great) Châmarâja. His son was Bettachchamaraja. His son was Timmaraja. His obedient (son) (Timmarajajnaparipālaka) was Chāmarāja. His beloved son was Bettachchāmarāja. By the favour of his tender glances Raja-kshitipala (his brother) obtained the burden of sovereignty of the great kingdom. He was king of kings, an ear-ring to the Goddess of the sovereignty of the kingdom of Karnataka, and seated at Mysore on the precious jewelled throne, shining in the great province of Śrirangapattana. A delighter of his lineage was the king Chamaraja. The bearer of the burden of kingdom ruled by Châmarâja was Immadi Râja. The fruit of the wealth of righteousness of Immadi Raja unrivalled in the creation of five jewels of the great dharmas was Raṇadhîra Kaṇthîrava Narasimharâja-mahârâja whose prowess of arms made the hosts of enemies flee away; delighter of his heart (son) was Dodda Dêvarâjanripâla whose mind was solely devoted to numerous charities. His son was the great king Chikkadêvarâja adorned with the title Navakôţi-Nârâyana (Nârâyaṇa of nine crores), and establisher of all the rules of administration (samastamaryâdâdi-vyavasthâpaka). His son was Kaṇṭhîrava-mahârâja. His son was Dodda Krishnarâja. His descendant was Châmarâja. The delighter of the heart of the goddess of sovereignty devoted to him was Immadi-Krishnaraja-maharaja. His beloved son was Nañjaraja. The next king was Bettachchamaraja. Chosen by the goddess of sovereignty of that king (as consort) in a svayamvara, a kaustubha to the ocean the virtues and good fortune of all the people, adorned with arms resembling the branches of the kalpa tree able to fulfil the desires of gods and Brahmans, obtainer of all objects of human existence gained by the contemplation of the lotus feet of Chamundikamba, truthful, delighter in the repetition of Panchâksharî to the number of a crore, loving object of the glances of Śrikanthêśvara, a full moon to the ocean of nectar that is the womb of Kempananjamamba, lawful wife of the king Mummadi Chamarajendra; born by the great favour of Châmundikâmbâ at the time of Abhijit in the Kanyâ-lagna in the sign of Makararási (Mrigarási) with Śravana constellation on Monday, 2nd lunar day of the dark half of the month Ashadha in the cyclic year Ananda in the Saka year calculated by the constituents of royalty (7), earth (1), mountains (7), and moon (1), (S' 1717) :- a Chintamani to the bands of virtuous men; an ocean to the precious stones the assemblage of numberless good qualities such as might, generosity, profoundness, courage, constancy, quickness, wealth, beauty, learning, politeness, strength, political wisdom, brightness, valour, etc.; adorned with the qualities such as restraint, self-control, forbearance, kindness, civility, etc.; source of life, (Jagat-pranayamana) to the world of good people whose desires are fulfilled by him; anointed to the great kingdom of the Karnataka at the auspicious muhurta with Kanyalagna and Brahma constellation (Rôhini) on Monday the 13th lunar day of the dark half of Jyêshtha in the year Siddhârthi; belonging to Âtrêvasagotra, Aśvalayanasûtra and Rik-śakha; possessed of fame illumining all directions obtained by the performance of great gifts like Tulapurusha, Hiranyagarbha, thousand cows, lands and agraharas; engaged in the establishment of numerous works of charity such as wells, ponds, tanks, temples, towers, choultries, flights of steps, bridges, pavilions, free lodging houses, groves, etc.; whose mind is purified with the pilgrimages made to visit gods in the sacred places such as Udipi, and Subrahmanya and with baths in various holy spots such as the sea; whose great learning in all the sastras is published by the composition of various works including Châmundâ-laghunighantu which describes all divine objects; Krishnakathâsara-sangraha which gives stories of Vishņu; Śrîtatvanidhi consisting of nine nidhis treating of the meditation on all the gods; Dasarathanandana-charitra (story of Râma) worthy of praise by good people; Saugandhika-parinaya; Mahâkôśa-Sudhakara which shines like moonlight bringing life to the chakoras, the learned men and adorned with the words in all the lexicons (samasta-kôśa); Sûrvachandradivamsavatarana (the story of the descendants of the sun and moon): Sankhyâ-ratna-kôśa with the commentary called Prabhâvaļi delighting the minds of those who are versed in astrology (ganitajna); Grahana-darpana (a mirror to eclipses), Daśāvibhāga-pradîpikā (a light to the classification of daśās or astrological divisions of man's life); Chaturanga-sāra-sarvāsva adorned with Pūrņatārā, Jaganmohana and other diagrams illustrating the wonderful movements of horses; Śrî-chakra-manjarî; Dêvatā-stôtrāvaļi containing stanzas in praise of Châmuṇḍi-kāmbā and other divinities; Dēvatāmangalāṣāsanā (benedictory stanzas addressed to gods); Dēvatāshṭôttarāshṭôttara; commentaries on the Purāṇas and numerous other works:—

Whose kingly lustre is increased by the celebration, conducted according to the sastras, of the festival of the 60th year of his coronation on the 13th lunar day of the dark half of Jyêshtha in the year Siddhârthi after the expiration of the Śaka years calculated by arms, goddess of wealth (Lakshmi), islands and moon (1782) on Tuesday with Rôhinî constellation, Kanyâ-lagua and in the Abhijin-muhûrta; who was seated on the bright jewelled throne on which had sat successively the kings of kings and emperors among kings such as Rajakshitipala, descended lineally without break from the lunar race, and shining in the great state of Mysore which is an ornament to the whole earth and which is the abode of wealth of the Karņāṭaka country, an ornament to all the countries; who is the king of kings and supreme lord (rājādhirāja-paramēśvara); a heroic king unrivalled for supreme valour; a punisher of those who question his titles; possessed of arms of impetuous valour; a sun to the darkness the enemies; sole hero of the universe; a moon to the sea that is the Yadu race; who is adorned with numerous insignia (birudas) including conch, discus, elephant goad, axe, makara (a fabulous beast), fish, śarabha (a fabulous beast with eight legs), Sâlva (a kind of kite), Gaṇḍabhêruṇḍa (a fabulous bird with two faces resembling the eagle,) Dharani-varaha (Boar carrying the Earth), Hanûman (monkey-god), Garuda (eagle) and lion :-

Who is engaged in the duty of the protection of the earth like Mahâ-Vishņu; who is all-knowing like Sankara; who is possessed of Sakti (bodily strength or the weapon called Sakti, like Shanmukha; wise like Brihaspati: who is highly glorious like Rama; protector of the devotees like Śrikrishna; bestower of food at all times like Subrahmanya; effulgent like the sun; diffuser of happiness like the moon; possessed of wealth and enjoyments like Indra; courageous like Himachala; destroyer of enemies like Vîrabhadra; whose anger is fierce like that of Rudra at the time of the firing of the universe; deep like the ocean; liberal like Balindra; patient like the earth; truthful like Harischandra; performer of deeds vowed like Bhima; expert in archery like Arjuna, foreseer of the future like Sahadeva, bestower of all things desired like Chintâmani, giver of all things desired like the Kalpa tree; uncontaminated like the sky; a great yôgi like Janaka; who attained the position of the king while young like Dhruva, endowed with long life like Markandêya; whose mind is a bee at the lotus feet of Châmuṇḍi; possessed of all the sovereignty by the favour of Śrikantheśvara; devoted to the worship of Śiva: the great king Mummadi-Krishnarâjêndra named Nanjarâjavarma shines supreme and famous over the universe.

Lines 98-102.

On the 5th day of May in the San year 1860 corresponding to Saturday 15th lunar day of the bright half of Vaiśākha in the cyclic year Raudri; 1783rd year of the Sālivāhana era:—May this progeny lotus of the great kings and the chūrnikā describing their greatness prosper on the earth and last as long as the moon and sun and stars endure:—(Blessing thus) the great mother Chāmuṇḍēśvarì-ammanavaru has taken up its protection: May there be good fortune: Well-being Well-being; Well-being, etc:—

#### Lines 103-107.

(At the foot of the lotus):-

The progeny lotus of the First Yadurâyaru (Âdi-Yadurâyaru), king of kings, great king ruling over the state of Mysore and born of the lunar race:—
Resplendant is Krishnarâja at the foot of the throne in the middle of the progeny lotus and in the company of Yadurâya and others:—

I meditate always in the middle of the lotus of my heart, on the son of the noble Châmendra whose forehead is bright with sacred ashes, who wears a necklace of Rudraksha beads, who wears golden cloth, who is enjoying pleasures coveted by all, and who is ever engaged in protecting the righteous.

#### Lines 108-117.

(To the right side and left side of the bottom of the lotus) :-

Chitragâra (artist) Tippaṇṇa, officer of silpa (engraving, drawing, etc.), grandson of Sarige Channappa and son of Chitrada (artist) Râmappa wrote and presented this progeny lotus and this chùrnikā describing the greatness (of the king and his royal ancestors.)

# On the Petals of the Lotus.

On the 1st petal: -16 lines.

First reigning king (was) Âdi (first) Yadurâyaru who came from Dvâraki Vijâpura and was born in the race of Yadu. Born in S'1293 Sâdhâraṇa sam. Mâgha suddha 3 and installed (paṭṭâbhishiktarâgi) at Mysore by the grace of Śrî Châmuṇḍâ and Śrīkaṇṭhêśvara on Monday 5th lunar day of the bright half of Vaiśâkha in the cyclic year Pramāthi S'1322 he punished the evil and wicked people and conquered pâlya-paṭṭus (small principalities or kingdoms) and established the State of Mysore (Maisûrasamasthânavam mâḍi) and set up numerous works of charity which led to the prosperity of his progeny. He reigned for 24 years 3 months and 5 days. He had three wives and two sons.

# On the 2nd petal: -17 lines.

The second king who reigned was Hiri Beţṭachchâmarâja Vaderu, son of Âdi Yadurâyaru. His date of birth was the 6th lunar day of the bright half of Mâgha in the year S'1331 Sarvadhâri and he was installed as king on the 10th lunar day of the bright half of Śrâvana in S'1346 Śobhakrit. He ruled righteously paying reverence to gods and Brahmans, destroying the wicked and protecting the good. The period of his reign was 35 years 5 months and 18 days. He had four wives and one son.

## On the 3rd petal: -1-14 lines.

The third ruler was Hiri Bettachchamaraja Vader's son Timmapparaja Vader. Born on the 5th lunar day of the dark half of Åsvîja in the cyclic year Pramadîcha S'1356 and installed as king on the 5th lunar day of the dark half of Magha in the cyclic year Bahudhanya S'1381 he protected the subjects in peace and ruled the earth for 19 years, 2 months and 28 days. He had three wives and one son.

## On the 4th petal: -11-3 lines.

The fourth king in the line was Timmapparâja Vader's son Hiri Châmarâjarasa Vaderu. Born in S'1386 Svabhânu-samvatsara Jyêshṭha śu 6 he was installed as king on S'1401 Vilambi sam. Jyêshṭha śu 5 and ruled the earth devoted solely to dharma (righteousness) and with political wisdom for 34 years, 10 months and 14 days. He had two wives and one son.

## On the 5th petal: -1-14 lines.

The fifth king was Hiri Châmarasa Vader's son Hiri Bettachchâmarâja Vaderu. Born on the 8th lunar day of the bright half of Âśvîja in S'1415 Partdhâvi he was installed as king on the 3rd lunar day of the bright half of Vaiśākha in the year Śrîmukha, S'1436. He conquered several principalities and did several acts of charity. The total period of his reign was 39 years, 9 months and 22 days. He had three wives, four sons and four daughters.

## On the 6th petal: -1-15 lines.

The sixth king was Hiri Bettachchâmarâja Vader's son Yimmadi Timmapparâja Vaderu. Born on the 10th lunar day of the dark half of Bhâdrapada in S'1434 the cyclic year Prajôtpatti he was installed as king on the 13th lunar day of the bright half of Phâlguṇa in the cyclic year Parîdhâvi S'1475 and ruled righteously by the favour of Sri Venkatêsvara for 18 years 10 months and 10 days. He had five wives and one son.

## On the 7th petal: -1.15 lines

The seventh king was Timmapparâja Vader's younger brother Bôlu Châmarâja Vaderu. He was born on the 7th lunar day of the bright half of Vaiśākha in S' 1441 Bahudhânya and installed as king on the 5th lunar day of the bright half of Magha in the cyclic year Prajôtpatti S'1494. He escaped being hurt though struck by lightning on account of the favour of the goddess Châmuṇdâmbâ. He ruled the kingdom justly for 4 years, 4 months and 19 days. He had four wives, four sons and four daughters.

On the 8th petal: -1-14 lines

The eighth king was Bôlu Châmarâja Vader's son Beṭṭachchâmarâja Vader. Born on the 10th lunar day of the dark half of Phâlguṇa in the year Saumya S'1472 and installed as king on the 2nd lunar day of the dark half of Âshâḍha in the year Dhâtu S'1499 he ruled the earth righteously protecting the subjects for 1 year, 9 months and 27 days. He had thirteen wives, five sons and one daughter.

On the 9th petal: -1-17 lines.

The ninth king was Bettachchamaraja Vader's younger brother Raja VaderuHe was born on Tuesday 7th lunar day of the bright half of Jyêshtha in the year
Parîdhâvi, the Saka year 1475 and assumed charge of the government on Friday,
the 15th lunar day of the bright half of Vaisâkha in the cyclic year Bahudhânya
corresponding to the Sâka year 1501. He gained the throne of Dharmaraja and
was anointed as king on that throne at Śrîrangapaṭṭaṇa on the 7th lunar day of
the bright half of Chaitra in the cyclic year Sâdhâraṇa corresponding to the Śaka
year 1533. He defeated hostile kings, made the gift of Rajamuḍi, etc., and escaped
the effects of poison by the favour of Lakshmîramaṇa. He ruled for 39 years, 1
month and 13 days. He had eight wives, five sons and one daughter.

## On the 10th petal: -1-14 lines.

The tenth king was Châmarâjavaderu, grandson of Râjavaderu. Born on the 6th lunar day of the dark half of Āshâdha in the cyclic year Parâbhava S'1529 and installed on 10th lunar day of the bright half of Âshâdha in the cyclic year Pingala S'1540 he governed the subjects justly during his rule of the earth in accordance with the orders of his grandfather Râjavadêr setting up various works of charity like the Kalyâni (pond) at Mêlukôţe. The period of his reign was 19 years, 10 months, and 8 days. He had sixty-five wives and no issue.

# On the 11th petal:-1-13 lines.

The eleventh king was Immadi Râja Vader, paternal uncle (chikkappa) of Châmarâja Vader. He was born on the 5th lunar day of the dark half of Mârgaśira in the year Paingala S'1540 and was duly installed as ruler of the kingdom which he inherited from his ancestors on the 15th lunar day of the bright half of Vaisâkha in the year Iśvara S'1560. He ruled the kingdom of the earth for 1 year and 5 months. He had nineteen wives and no children.

# On the 12th petal: -1-16 lines.

The twelfth king was Raṇadbira Kaṇṭhîrava Narasarâja Vaḍer, son of the elder brother of Yimmadi Râja Vaḍer's father. Born on Monday 14th lunar day of the bright half of Vaiśākha in the year Rākshasa S'1538 and installed as king on the 2nd lunar day of the bright half of Kārtîka in the year Bahudânya S'1561. He conquered the enemies by the prowess of his arms and performed meritorious works such as

pancha-ratna (five jewels) including the issue of new coins and obtained the favour of the god Nrisimha. He was of large stature and very strong. He ruled for 20 years, 9 months and 21 days. His wives numbered 182 and sons three.

#### On the 13th petal: -1-14 lines.

The thirteenth king was Dodda Dêvarâja Vader, son of the younger brother of Raṇadhtra Kaṇṭhtrava Narasarâja Vader. Born on the 5th lunar day of the dark half of Jyêshṭha in the year Prabhava, Śaka year 1550, installed on the 10th lunar day of the bright half of Bhâdrapada in the year Vikâri, Śaka year 1582. He constructed the tower of the temple of Triṇayanēśvara at Mysore, the tank named Dêvarâyasamudra, the steps for ascending the Châmuṇḍi Hill and the big Basava and ruled solely devoted to gaining merit. The period of his reign was 13 years, 5 months and 6 days. He had 53 wives and eight sons and three daughters.

#### On the 14th petal: -1-16 lines.

The fourteenth king was Chikkadêvarâja Vader, son of Dodda Dêvarâja Vader. Born on the 12th lunar day of the bright half of Âśvîja in the year Parthiva Śaka year 1568 and installed as king on the 12th lunar day of the dark half of Phâlguṇa in the year Paridhâvi, Śaka year 1595. He gained numerous honours (birudu) such as the seal bearing the legend Raja Jagadêv received from Dhillî and mâyima-ràtabugal (?). He was known as Navakôţi-Nârâyaṇa (master of nine crores) and systematised the administration. He ruled for 31 years, 8 months and 3 days and had 22 wives, one son and one daughter.

## On the 15th petal:-1-13 lines.

The fifteenth king was Chikkadêvarâja Vadeyar's son Kaṇṭhîrava-mahârâja Vader. Born on the 4th lunar day of the dark half of Pushya in the year Parîdhâvi, Saka year 1595 and installed as king on the 15th lunar day of the bright half of Mârgasira in the year Târaṇa, Saka year 1627. He ruled the kingdom righteously for 9 years and 3 months. His wives were three in number and sons five.

## On the 16th petal:-1-13 lines.

The sixteenth king was Vammadi Dodda Krishnarâja Vader, son of Kanthîrava-mahârâja Vader. Born on the 1st lunar day of the bright half of Chaitra in the year Chitrabhânu, Śaka year 1625 and installed as king on the 13th lunar day of the dark half of Phâlguṇa in the year Vijaya S' 1636. He instituted numerous festivals in Mêlukôte and performed several deeds of charity. His rule lasted for 17 years, 11 months and 23 days. He had 45 wives and two sons.

## On the 17th petal:-1-12 lines.

The seventeenth king was Vammadi (first) Dodda Krishnarâja Vader's son Vammadi Châmarâja Vader. He was installed as king on Tuesday, 7th lunar day of the dark half of Phâlguṇa in the year Virôdhikrit, Śaka year 1654. He was engaged in putting down the wicked sarvādhikāris and daļapatis (generals). The

period of his reign was 2 years, 2 months and 28 days. He had three wives and no issue.

## On the 18th petal: -1-15 lines.

The eighteenth king was Yimmadi (second) Krishnarâja Vader, younger brother of Vammadi Châmarâja Vader. Born on Friday, 4th lunar day of the dark half of Âśvija in the year Virôdhikrit Śaka year 1654 and installed as king on the 10th lunar day of the dark half of Jyêshtha in the year Ānanda Śaka 1657. He bought the commander-in-chief and sarvādhikāri who had been traitors to his elder brother and punished them through Haidar Khan and conferred the post of commander-in-chief on Haidar Khân, son of Patte Khân who had been purchased by him as his servant. He also gave Haidar the title Nawab Bahadar. The period of his reign was 31 years, 9 months and 21 days. He had eight wives, five sons and four daughters.

## On the 19th petal:-1-14 lines.

The nineteenth king was Nanjarāja Vader, son of Immadi Krishnarāja Vadeyar. Born on the 5th lunar day of the bright half of Vaisākha in the year Chitrabhānu, Saka 1685 and installed as king on the 13th lunar day of the dark half of Nija Chaitra in the year Vyaya S' 1689. He sent a military expedition under his commander-in-chief Nawab Haidar Khān to Chitradurga and Nagar and conquered them. He ruled for 4 years, 3 months and 12 days. He had no wives.

# On the 20th petal:-1-14 lines.

The twentieth king was Immadi Bettachchâmarâja Vadeyar, younger brother of Nanjarâja Vadeyar. Born on the 5th lunar day of the bright half of Bhâdrapada in the year Pramâdi, Śaka 1682 and installed as king on the 10th lunar day of the dark half of Śrâvaṇa in the year Vikriti, Śaka 1693. He ruled for 6 years, 1 month and 8 days. Nawab Haidar Khan was the commander-in-chief during this period.

## On the 21st petal:-1-17 lines.

The twenty-first king was Mummadi Khâsâ Châmarâja Vader, younger brother of Immadi Bettachchâmarâja Vader. Born on Monday with the constellation Hasta being the 2nd lunar day of the dark half of Phâlguṇa in the year Vijaya Saka 1696 and installed as king on the 15th lunar day of the bright half of Nija Bhâdrapada in the year Durmukhi Śaka 1699 he was favoured by the deities Châmuṇḍā and Śrikaṇṭhêṣvara and was ever engaged in the worship of Śiva. He performed Putrakāmēṣhṭi (a rite performed with a view to get off-spring) together with the repetition of the mantra (formula) named Panchâkshari, a crore of times. He was known for his truthfulness and was devoted to righteousness. The period of his reign was 19 years, 6 months and 25 days. He had ten wives and four sons growth of the family.

#### On the 22nd petal:-1-13 lines.

The twenty-second king is the present reigning king Mummadi Šri Krishņarājēndra Vadeyar Bahadar known also as Nanjavarma. His portrait and the prose passage (gadya) describing his greatness:—

Writing on the progeny tree (santāna vitraksha) engraved on the back of the same brass plate.

Vaibhava-gadya (prose passage describing the king's greatness):—as in the paṭa (progeny lotus).

#### At the foot :- 1-3 lines.

The diagram of the progeny tree of the kings of kings and great kings of the Mahisura samsthâna descended from the lunar race is engraved (here).

#### Below the above :-

This diagram of the celestial tree containing the genealogy of Yaduraya and other kings who were rulers of Mahîsûr which is situated in the prosperous Karnâţa Kingdom and who were moons to the ocean the Yadu dynasty of kings of the lunar race is shining here with several bright fruits in the shape of emperors.

## On the sides, right and left:-

Engraver (Chitragara) Tippaṇṇa, son of Chitrada (engraver) Râmappa and grandson of Sarige Channappa wrote this progeny tree and submitted it. Siddâchâri engraved this plate.

## On the inner side of the circle in the middle of the progeny tree :-

There shines the king Krishna in the centre of the santanagama seated on the throne surrounded by wives, and sons, etc.

## On the outer side of the same circle: -

I contemplate in the middle of the lotus that is my heart on the handsome son of Châmêndra with his forehead bright with the sacred ashes, wearing the Rudrâksha necklace and dressed in gold cloth and enjoying sports coveted by all and engaged in protecting the good.

# On the leaves in the lower part of the progeny tree :-

1st leaf:-9 lines.

First king Ådi Yadurâyaru: details as given in p. 168 with the omission of his installation at Mysore and conquest of Pāļyapaṭṭus and establishment of Maisūra-samsthāna.

2nd leaf: -9 lines.

Second king Hiri Bettachchamaraja Vadeyar: details as before with the exception of his devotion to gods and Brahmans and the destruction of the wicked and protection of the good which are omitted here. 3rd to 22nd leaves :- Each about 10 lines.

Details similar to those of the kings of Mysore given before from Timmapparaja Vader to Mummadi Krishnarajendra Vadeyar Bahadar.

In the branches of Progeny tree (Santana-vriksha).

Wives of the 21st king Châmarâja Vadeyar: 10-

1st and eldest wife:—Mahâ-mâtuśrî Kempa Nanjamâmbâdēvi: her son Mummadi Krishnarâja Vodeyar.

2nd wife: - Mâtuśri Kempa Dêvâjamâmbâdêvi (sons-nil.)

3rd wife: - Mâtuśrî Chaluvâjamâmbâdêvi (sons-nil.)

4th wife:-Mâtuśrî Dêvîrâmbâdêvi

5th wife: - Mâtuśrî Nanjamāmbādêvi

6th wife: - Mâtuśri Lakshmyâmbâdêvi

7th wife: - Mâtušrî Dyavajambadêvi

8th wife:—Mâtuŝrî Kempa Lakshmâmbâdêvi

9th wife:-Mâtuśrî Chennamâmbâdêvi

10th wife: - Mâtusrî Honnamâmbâdêvi (sons-nil).

Mummadi Krishnaroja Vadeyar's wives and issue.

#### Wives:-

The king's 1st and eldest wife :- Dyavajambadêvi

., 2nd wife: - Dêvâmbâdêvi of Lakshmîvilâsa

" 3rd wife:—Chaluvâmbâdêvi of Ramâvilâsa (daughter: Kempa Châmammaṇṇi).

" 4th wife —Lingājamāmbādēvi of Krishņavilāsa

" 5th wife: - Dêvâmbâdêvi of Sîtâvilâsa

" 6th wife: - Lakshmambadêvi

7th wife:-Putta Gaurâmbâdêvi of Bokkasada-toţţi: (No sons)

" Sth wife:—Malligambâdêvi of Chandraśalâ

" 9th wife:—Muddalingamâmbâdêvi of Madanavilâsa 1st daughter: Dyâvâjammaṇṇi: her daughter Dyâvâjammaṇṇi 2nd daughter: Dyâvâjammaṇṇi adopted by a co-wife

" 10th wife:—Puṭṭa Rangamāmbādēvi: son Yuvarāja Nanjarāja Bahadur.

" 11th wife:—Gurusiddamāmbādēvi of the 2nd Bokkasadatoţţi: (adopted) her co-wife's daughter Dyâvâjammaṇṇi

" 12th wife:—Basavājāmbādēvi of Chandravilāsa: adopted daughters
Chāmammaṇṇi and Nanjammaṇṇi: daughters: Doḍḍa
Puṭṭammaṇṇi and Puṭṭatāyammaṇṇi: Puṭṭatāyammaṇṇi's daughters Doḍḍa Puṭṭammaṇṇi and Chikka
Puṭṭatāyammaṇṇi.

The king's 13th wife :- Maridêvâmbâdêvi of Manôvilâsa

- " 14th wife: Siddalingamâmbâdêvi of Kamântoţţi
- " 15th wife:—Bhadramāmbādēvi of Kamantoţţi
- " 16th wife:—Mari Nanjamambadevi: son-Chamarajarasu
- " 17th wife:-Kempa Nanjamâmbâdêvi
- " 18th wife:—Dêvîrâmbâdêvi: daughter: Chikka Puṭṭammaṇṇi of Manôvilâsa.
- " 19th wife :- Kalyanambadevi
- " 20th wife: Muddu Krishnajamambadevi of Sammukhadatotti.

#### 9th queen's son Châmarajabahadar.

#### His wives :-

I. Kempa Nanjammaṇṇi: her sons Sênâpati Nanjarâja Bahadur and Dêvarâja Ars: Sênâpati Nanjarâja Bahadur's wives Kântammaṇṇi and Subbammaṇṇi: Kântammaṇṇi's children: Beṭṭattâyi, Châmuṇḍirâja and Śrîkaṇṭharâja:

Dêvarâja Ars: had four wives: (1) Kempa Nanjammaṇṇi: her son Châmarâje Ars (2) Kempa Dêvâjammaṇṇi: her son Nanjarâje Arasu (3) Nanjammaṇṇi (4) Kṛishṇâjammaṇṇi.

- II. Kempa Dyavajammanni: daughter Bettadammanni.
- III. Puṭṭa Gauramma: son Kempa Nanjarâjê Arasu; whose 1st wife was Châmammanni and 2nd wife was Nanjammanni with a daughter Kempa Nanjammanni.
  - IV. Kempa Lakshammaiya: son Sam | Dêvarâja Arasu.

## 10th queen's son Yuvaraja Nanjaraja Bahadar.

#### His wives:-

- I. Chaluvâjammanni: children: (1) Kempa Nanjammanni (2) Châmarâja (3) Yuvarâja Dêvapârthiva who had two wives Kempa Dêvâjammanni and Kempa Nanjammanni.
- II. Nanjammaṇṇi: children: (1) Adopted daughter Dyâvâjammaṇṇi (2) daughter Chenna Gaurammaṇṇi (3) Adopted daughter Châmammaṇṇi.

#### Note.

The present record is engraved on both sides of a brass plate framed and kept in the Chitraśala of the Jagan Mohan Palace, Mysore. On one side of the plate is engraved a picture in the shape of a lotus bud containing 22 kings of Mysore seated on thrones under umbrellas, the one to the left at the bottom being Yaduraya, the founder of the line and the one at the top being Krishnaraja Vadeyar III, 22nd in descent from him.

There is letter-press around the figures and around the lotus-bud and below the bud, giving the dates of accession and other details about the kings up to Kṛisḥṇarāja Vaḍeyar III and an account of the titles, literary works and pious acts, etc., of Kṛisḥṇarāja Vaḍeyar III and the name and parentage of the artist who engraved the picture and the date of the engraving. This picture is called Santānāmbuja or Progeny Lotus.

On the other side of the plate is engraved a picture in the shape of a tree. It is called Santana-vriksha or Progeny Tree. In its centre is the figure of the king Krishnaraja Vadeyar III. The different branches of the tree represent the ancestors of the king and smaller off-shoots from two of the branches represent the wives of Khasa Chamaraja Vadeyar, father of Krishnaraja Vadeyar III and the wives and descendants of Krishnaraja Vadeyar III. The writing in these gives the names and details about the accession, etc., of the twenty-two kings similar to those found in the Santanambuja but the details given are slightly briefer. The names of the wives, their children and children's wives and grandchildren of Krishnaraja Vadeyar III are given in the inscription around the offshoots of one branch and the names of the wives of Khâsâ Châmarâja Vadeyar are given in the writing around the off-shoots of another branch. All around the tree is inscribed an account of the literary works and pious acts, etc., of Krishnaraja Vadevar III similar to that in the Santanambuja and below the tree are engraved the name and parentage of the engraver who is the same as the engraver of Santanambuja.

The Progeny Lotus (Santānāmbuja) is described with a brief account of its contents in page 63 of the Mysore Archæological Report for 1918 and a plate to illustrate the same has been given in the same Report opposite page 30. Its contents are now fully reproduced here as also the important details in the Progeny Tree (Santānavriksha).

Date of the Record :-

The date of the Progeny Lotus is given in line 98 as S 1783 Raudri sam. Vais, sû. 15 Saturday and the corresponding English date 5th May 1860 is also given in the next line. No separate date is given for the Progeny Tree which was prabably engraved on the same date.

The name of the Engraver:-

The engraver of both the Progeny Lotus and Progeny Tree is named Chitragâra Thippaṇṇa, son of Râmappa and grandson of Sarige Channappa and he is said to have prepared them and submitted them to the king Kṛishṇarâja Voḍeyar III.

Historical information contained in the inscription:-

The dates of birth, accession and other details of the kings from Yadurâya to Khâsâ Châmarâja Vadeyar given in the present record generally agree with the accounts found in the Mysore Palace History as found in "Maisûra Mahârâjara Vamśāvali" published in Kannada by B. Ramakrishna Rao. The details given about the family of Krishnaraja Vadeyar III found in the Progeny Tree are not usually met with so fully elsewhere.

The dates of birth and accession of each king are given in the Śaka era and all the dates in the record are converted into their English equivalents below:

Progeny Lotus: lines 9 and 10 -date of the birth of Krishnarâja Vadeyar III: 14th July 1794 A.D.

Lines 15-16—date of his installation: 1st July 1799 A.D.

Line 54-date of the 60th year of his installation: 28th June 1859 A.D.

First petal of the Progeny Lotus—date of birth of 1st king Adi Yaduraya: 20th January 1371: date of his installation: 11th April 1399, a Friday and not Monday as stated in the inscription.

Date of birth of the 2nd king Hiribettachchamaraja Vadeyar—22nd November 1408: date of his installation 18th July 1423.

Date of birth of Timmapparaja Vadeyar (3rd king)—3rd October 1433 : date of his installation 23rd January 1459.

Date of birth of the IV king Hiri Châmarasa Vadeyar: 24th May 1463 A.D. date of his installation: 7th May 1478.

Date of birth of the V king Hiri Bettachchâmarâja Vadeyar: 29th September 1492: date of his installation: 8th April 1513.

Date of birth of the VI king Immadi Timmapparâja Vadeyar: 16th September 1511: date of his installation: 26th January 1553.

Date of birth of the VII king Bôlu Châmarâja Vadeyar: 17th April 1518: date of his installation: 19th January 1572.

Date of birth of the VIII king Bettachchâmarâja Vadeyar: 12th March 1550: date of his installation: 12th July 1576.

Date of birth of the IX king Raja Vadeyar: 30th May 1552 Monday (and not Tuesday): date of his installation: 21st April 1578 Monday (not Friday as stated in the inscription). Date of his occupying the throne at Śrirangapaṭṭaṇa: 21st March 1610.

Date of birth of the X king Châmarâja Vadeyar: 15th July 1606: date of his installation: 3rd July 1617.

Date of birth of the XI king Immadi Râja Vadeyar: 7th December 1617: date of his installation: 28th April 1637.

Date of birth of the XII king Kanthîrava Narasarâja Vadeyar: 1st May 1615; date of his installation: 28th October 1638.

Date of birth of the XIII king Dodda Dêvarâja Vadeyar: 25th May 1627: date of his installation: 17th August 1659.

Date of birth of the XIV king Chikka Dêvarâja Vadeyar: 22nd September 1645: date of his installation: 5th March 1673.

Date of birth of the XV king Kanthîrava Mahârâja Vadeyar: 27th December 1672: date of his installation: 30th November 1704.

Date of birth of the XVI king Vammadi Dodda Krishnarâja Vadeyar: 18th March 1702: date of his installation: 3rd March 1714.

Date of birth of the XVII king Vammadi Châmarâja Vadeyar: 7th March 1782.

Date of birth of the XVIII king Immadi Krishnaraja Vadeyar: 8th October 1731: date of his installation: 15th June 1734.

Date of birth of the XIX king Nanjarâja Vadeyar: 28th April 1762: date of his installation 6th May 1766.

Date of birth of the XX king Immadi Bettachchamaraja Vadeyar: 27th August 1759: date of his installation: 16th August 1770.

Date of birth of XXI king Khāsā Chāmārāja Vadeyar: 28th February 1774, Monday with Hasta-nakshatra: date of his installation: 27th September 1776. LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			I. RĀSHŢRAKUŢA.
117	40	Ś 873 Virōdhikṛit Pushya śu 15- 16th November 951 A.D. (?)	Kṛishṇarāja III
110	33	No date	Kannara (III)
112	34	No date	Do
186	49	No date	Kannara
			II. GANGA.
87	15	No date (9th century) (?)	Prithivi Gangarasa (Ganga Mārtāṇḍan.)
110	33	Do	Būtuga
111	34	Do	Do
90	17	Ś 935—37th regnal year	Nītimārga Permāḍi
			III. CHĀĻUKYA.
117	40	S 873 Virodhikrit Pushya śu 15-	Rājāditya
		16th December 951.	
77	5	No date	Tribhuvanamalla ((Vikramāditya VI.)
112	35	Do	Jayasimha Jagadēkamalla
-	-		

#### ARRANGED ACCORDING TO DYNASTIES AND DATES.

#### Contents and Remarks

See under Chālukyas.

See under Gangas.

See under Gangas.

See under Hoysalas.

Records the visit of the king to Bāṇēśvara and Paṇḍitabhaṭārar and the gift of gold for sedere, satra and the tank by the king.

Mentions that while Kannaradeva was ruling the earth and Būtuga governing Gangavādi somebody belonging to Mullugere died in defending the cattle in Maṇḍala-sāyira.

Records the death of somebody in protecting the cows of Mullugere during the raid of Būtarasa.

Registers the gift of Nāraṇāgāl by certain gāvuṇḍas to one Mēlāroḍeya Mārayya during the reign of Nītimārga Permāḍi.

Gives the genealogy of Rājāditya, a Chāļukya king; Aśvatthāman, Chaļuki, Avaniyamma, Uttamagaļļa (ruler of Varahāṭaka), Chandrāditya, Irugamma, Rājāditya, Nijagali, Kachchega, Rājāditya. Rājāditya's mother Chandiyabbe, sister of the Ganga king Bhūtārya, son of Yāsa, who was a son of Mārasimha. son of Rājirāja, son of Tyāgi. During the victorious expedition of the Rāshṭrakūṭa king Akālavarshadēva Kṛishṇarājadēva in Mēlpāṭi, his dependant Rājāditya is stated to have granted two villages in Kadambalige Thousand to a Brahman Chaṭṭimabhaṭṭa.

Gives merely the titles of the king.

Records the gift of some land to a Siva temple in Hirevuda.

# List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			IV. HOYSALA.
83	9	Ś 1060 Siddhārthi sam. Pushya śu 14-4th January 1140 A.D.	Vīraganga Hoysaļa (Vishņuvardhana).
84	10	Ś 1113 Śrīmukha Pushya—1213 (?)	Vīraballāļa (II)
136	49	Ś 1127 Krödhana sam. Phālguna 30 Vaddavāra=11th March 1206 A.D.	Ballāļa II
85	11 .	No date	Narasimha (II)
The state of			V. SEVUNA.
114	39	14th regnal year Chitrabhānu sam. Chaitra šu 15 Sunday=25th March 1282 Wednesday?	Vīra Rāmadēva
			VI. VIJAYANAGAR.
147	51	Ś 1469 Sādhāraṇa Kārtika ba 2= October 28, 1550 A.D.?	Sadāšivarāya
79	8	Ś 1484 Dundhubhi Mār. ba 2 Saturday=12th December 1562.	Do
			VIII MYGONY
104	45	T . 1A . 11 /2400	VII. MYSORE.
134	47	Angirasa and Śrīmukha (1692-1693 A.D.)	Chikkadēvarāja Vadeyar
136	48	Vikrama sam. Vaiś. śu 5=12th April 1700 A. D.	Do

#### Contents and Remarks

Records the exploits of the warrior Chettaya of Balugi in the siege of Hanugal by the king.

Records the fight of a warrior Masaņōja while fighting against robbers who harassed the Brahmans of Kudureguṇḍi.

Records the gift of a village Kereyapalli for the naivėdya of the god Shanmukha (in the Kumārasvāmi hill near Sondur) by Mahadēvamantri, a subordinate of Ballāļa II. This village is said to have been previously granted to the same god by the king Raṭṭara Mēru Krishnarāja but had been discontinued and the gift was now renewed by Mahadēvamantri.

Records the heroism of Najala? in a battle at Kuduregundi.

Records the heroism of Vaṇadēvarasa, son of Mahāpradhāna Kūcharasa at Doravaḍi? during the march of Mahāmaṇḍalēśvara Kannaradēva against Mummaḍi Singeya Nāyaka.

Records a grant to the gauda, sēnabōva, etc., of Choramanūr by Brahma Rāvuta, agent for the affairs of Hadapada Mallapanāyaka, subordinate of Sadāšiva.

Records the gift of certain taxes for the god Vīrabhadra in Kudureguņdi village by Bukkapa Nāyaka, younger brother of Tammappa Nāyaka and son of Kempu Kāchappa Nāyaka for the prosperity of Kṛishṇapanāyaka, subordinate of Rāmacha-Ayya-mahā-arasu (Rāmarāya) agent for the king.

Records certain repairs made to the fort at Maddagiri during the administration of Doddaya, general under the king.

Records the construction of a battlement and granary on the top of the hill at Maddagiri by the king.

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List of Inscriptions published in the Report,

2		THE OF THEORY	The state of the s
Page in the Report	Inscription number in the Report	Date	Ruler
			VII. MYSORE—concld.
100	28	Ś 1673 Kali 4852 Prajotpatti Tulā 26 tēdi 6th lunar day Monday Punarvasu—n a k sh a t r a = 28th October 1751 A.D.	Krishnarāja Vadeyar II
149	53	5th May 1863 A.D	Krishņarāja Vadeyar III
			VIII. CHIEFS.
4			UMMATTUR.
104	30	È 1404 Kali 4582 Phälguna śu 1 = 18th February 1482 A.D.	Nanjaya Vodeyar
99	27	Ś 1468 Viśvāvasu Phāl, ba. 14= 1st March 1546 A. D.	No name
92	18	Ś 1468 Prabhava Kār. śu. 10=3rd November 1546 A.D.	Daļavāyi Krishņapanāyaka— Aya.
			Āvatī.
86	13	No date (16th century)	Baireya
			Śīvaganga.
76	3	Do	Kālappa Vodeyar
	100		HIRIYUR.
77	4	Do	Rāyavaḍeyaraya
			GUDIKOTE,
146	50	Nala Âŝv. śu. 10=6th October 1676?	Rājapanāyaka

### Contents and Remarks

Records the grant of certain taxes on trade by the various merchants of Gundlupēțha, etc., for the matt set up by Śankaraiya at Nanjangūd.

Contains two diagrams Santānāmbuja and Santānavriksha giving a brief account of the deeds of both the king and his royal ancestors up to Yadu. Also gives the names of the wives and descendants of the king.

Registers the gift of the village Chikkaṇṇanahaḷḷi for the temple of Vĩrabhadra at Terakaṇāmbi by the chief.

Records the gift of the village Hasugūli in the Terakaṇāmbi kingdom for the god Nanjuṇḍēśvara at Nanjangūḍ by the Chief of Ummattūr (not named).

Records the gift of the village Horeyāla in the Tagadūru-sthala as umbaļi to Chika Malaya by the chief.

Merely gives the name Avatiya Gauda Bhaireya.

Registers the fixing of certain dues on pilgrims visiting certain matts during the fair at Śivaganga by Śivagangeya Kālappa Vodeyar.

Records the gift of the villages Malagauṇḍanahaḷḷi and Hōrikaṭehalli by Hirivura Rāyavaḍeraya for the god Bayiravadēvaru of Lunke.

Records the revision of certain taxes on barbers, etc., of Chikadekāre-sīme granted under the orders of Rājapa-nāyaka Aya of Guḍekōṭe, Soṇḍūr.

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List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			GUDIKOTE—concld.
148	52	Pramodūta sam. Vaiš šu. 1=31st March 1690.	Rājapanāyaka
			MISCELLANEOUS.
97	26	Ś 949 Vibhava Māgha (Jan—Feb. 1029 A.D.)	No name
			ŜRINGERI.
105	32	No date	Śringēri Narasimha Bhārati Vodeyar.

### Contents and Remarks

A younger brother of Immadi Rājapa Nāyaka of Gudikōţe, Sondur, is mentioned in this record. His name is lost.

Records the sale of some land in Pusuguli (the village Hasugūli) by Davisāse Ammaņa to Ādavagāvuņḍa, etc. The engraver is named Ikkaram (two-handed) Heggade Basayya.

Records the sale grant of some lands and a house by the mahājanas of Hampāpura, etc., to Chikka Dīkshitar of Bhāratipura for the maintenance of a satra founded in memory of his guru Śringēriya Narasimhabhārati Voḍeyar.

### APPENDIX "A"

#### Conservation of Monuments

in the year 1934-35.

(Based on the Annual Report of the Government Architect, Bangalore.)

During the year, 32 monuments were inspected both by the Government Architect and the Architectural Assistant. Notes of inspection in the case of those that required immediate attention were forwarded to the Officers concerned. A list of monuments visited is given as Annexure "A".

Very few Inspection Reports were received from the Revenue Sub-Division Officers during the year. The importance of periodical inspection of Ancient Monuments is being lost sight of by the local officers in spite of the circulars issued from time to time,

The renovation work of the temples at Bēlūr and Halebid was carried on systematically in accordance with the programme approved by Government.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

- Lakshminarasimha Temple at Jāvagal,
- 2. Chāmarājēšvara temple at Chāmarājanagar.

In the matter of the reclassification of monuments Government was requested to pass early orders. The question of how best to preserve the monuments and valuable antiquities that are in the custody to private individuals was investigated.

The work of erecting additional notice boards in front of monuments was not undertaken for want of funds. The feasibility of inscribing similar notices on stone slabs instead of on ugly enamel sheets as in the previous years, and of fixing them in front of the monuments was examined.

The following monuments were declared "Protected" by Government under the Ancient Monuments Preservation Regulation:

- Srī Lakshmikānta temple and other mantapas at Kalale, Nanjangud Taluk.
- Saumyakēšava and Yogānarasimha temples at Grāma, Hassan Taluk.

In the latter part of the previous year, the image over the Bhēruṇḍēśvara Pillar at Belgāmi, Shikārpur Taluk, which was one of the oldest monuments in the State, was pulled down by some mischievous people and broken to pieces. Proposals for strengthening the pillar and for reconstructing the broken image were called for by Government. Recommendations for the first work were submitted but the reconstruction work of the image was found to be not possible, as all the broken pieces had not been received and as no accurate drawing or photograph of the image was available.

Nearly one and a half lakhs of rupees was the expenditure incurred during the year towards the repairs of Muzrai and other institutions of which more than half lakh was spent on the Ancient Monuments only. A statement of monuments dealt with during the year is given as Annexure "B".

## ANNEXURE "A".

The following monuments were inspected during 1934-35:-

All the monuments of the Bangalore, Channapatua, Seringapatam and Mysore taluks and the monuments at Kölär, Chintamani, Madhugiri, Bēlūr and Halebid-

### ANNEXURE "B".

Estimate sanctioned during 1934-35 for the Repairs of Ancient Monuments.

				19975			
	manufactures municipalities and property and the property of t			Rs.	n.	p.	
1.	Bhadravati, Lakshminarasimha temple	415	110	6,000	0	0	
2.	Honāli, Mosque	400	***	295	0	0	
5.	Keladi, Rāmēsvara Dēvaru	100	***	3,200	0	0	
4,	Ikkeri, Aghörësyara temple	4.0	22	1,314	0	0	
5.	Tirthaballi, Râmēšvara temple	***	195	2,060	0	0	
6.	Bangalore, Venkataramaņasvāmi temple	***	111	170	0	0	
7.	Channapatna, Akil Shah Darga	***	***	730	0	0	
8.	Māgadi, Somēsvarasvāmi temple	***	***	674	0	0	
9.	Kaivāra, Bhīmēśvara temple		***	176	0	0	
10.	Virūpākshapura, Virūpakshēśvara temple	***	***	155	0	0	
11.	Āvaņi, Rāmēšvara temple	199	777	2,157	0	0	
-IDaz				650	0	0	
12.	Amritāpura, Amritēšvara temple	311	***	115	0	0	
13.	Devanür, Lakshmikānta temple	344	225	15	.0:	0	
14.	Hiremagalür, Yüpastambha	8844	***	15	0	0	
15.	Hirenallür, Siva temple	111	***	15	0	0	
16.	Nanjangud, Srīkaṇṭhēśvara temple	441	900	13,395	0	0	
17.	Chāmarājanagar, Chāmarājēšvara temple	***		5,300	0	0	
18.	Seringapatam, Gumbaz	***	***	2,150	0	0	
19.	Do Nārāyaņasvāmi temple	***	***	2,911	0	0	
20.	Yelandur, Gaurīšvara temple	***	***	764	0	0	
21.	Hosakeredevarapura, Lakshminarasimha	temple	200	771	0	0	
22.	Harihar, Hariharësvara temple	444	***	304	0	0	
23.	Ambuga, Channakēšava temple	***	100	175	0	0	
24.	Holenarsipur, Lakshminarasimha temple	944	***	98	0	0	
25.	Sravanabelagola, Kalyāņa-maņţapa	***	***	230	0	0	
26.	Doddagaddavalli, Isvara temple	***		366	0	0	
27.	Halebid, Hoysalĉśvara temple	***		2,500	0	0	
28.	Bēlūr, Channakēšava temple	***		5,100	0	0	
29.	Jāvagal, Lakshmīnarasimha temple	***		1,844	0	0	
30.	Hárnaballi, Chennakčšava temple			1,326	0	0	

## MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY AND HIS ASSISTANTS DURING THE YEAR 1934-35.

(\* Asterisk denotes Protected Monuments.)

Chennakēšava temple Tumkur District Aralaguppe-

Kallēšvara temple

Amritésvara temple Bangalore District Malurpatna-

\*Nārāyaņasvāmi temple

Varadarāja temple Chaudésvari temple

Iŝvara temple

Kudalur-Śrī Rāma temple

Mangalēšvara temple

Srī Arkēsvarasvāmi temple Chickmalur-

> Göpālasvāmi temple Kallēšvara temple

Dodamalur-Kailāsēšvara temple

Apramēya temple

Channapatna- \*Timmappa Rāj Urs Mansion

Lakshmī-Nārāyaņa temple Nilakanthēšvara temple

\*Akkalshah Khadri Darga Makan

Syed Ibrahim's tomb

Fort Door

Varadarāja temple

Brindavana Abbūr-

"Sir Barry Close's Monument Closepet-\*Venkaţaramaṇasvāmi temple Bangalore-

"Tipu Sultan's Palace

Delhi Gate, Fort

\*Gangādharēśvara cave-temple, Gavipur

\*Kempe Gaūda's Watch Towers

\*Basavangudi Bull temple

Bugle Rock

Läl-Bagh

\*The Cenotaph

Somesvara temple, Ulsur

Malleswaram - Mallikärjuna temple and Boulder Inscription

Ardesahalli-\*Inscription stones

Kundana-Hill

Dévanahalli- Āñjanēya temple

Birth place of Tipu Sultan

Khās Bāgh

\*Somēšvara (Tabbalēšvara) temple GangavaraKolar District

Kaivāra-

\*Amaranārāyaņa temple

Bhīmēšvara temple

Nakulēšvara and Sahadēvēšvara temples

Rahmangarh--- Hill fort

Alambgiri-

\*Tirumalanäthasvämi temple

Siti-

Bhairava temple

Sripatīšvara temple

Kölär-

\*Somēšvara temple

\*Köläramma temple

\*Makbara

Kurudumale

Somesvara temple

\*Vināyaka temple

Avani-

Rāmēšvara and other temples

Mysore District

Seringapatam-Old Masjid

Old Garrison Hospital

\*The Breach and Monument

Delhi Gate and Bridge

"Dungeons

Jibi Gate

\*Ranganātha temple

Raja's Palace

Swinging (De Havilland) Arch

Coronation Building

Narasimba temple

Memorial Hall

Tipu's Palace

Gangādharēšvara temple

Water Gate

\*Place of Tipu's Death

\*Inman's Dungeon

Wellesley Bridge

Jumma Masjid

Bangalore Gates

South-East Fort Wall

Flagstaff Cavalier

Tipu's Racket Court

Elephant Gate

Somallinga Gate

"Darva-Daulat

Daiya Daula

Kaul Bazaar

\*Obelisk

Catholic Cemetery

Col. Grimstone's Tomb

Abbe Dubois' Church

Bailey's Tomb

The Gumbaz

Lal-Bagh
Mantague's Tomb
Abba Garden
Scott's Bungalow
Doctor's Garden
Mysore Gate
Garrison Cemetery
Periapatna Bridge
Rāṇi's Tomb

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# APPENDIX "B".

# List of Photographs taken during the year 1934-35.

l. No.	Size		Description		View		Village		Distri
i	12°×10°		Channakesava temple		View from North-east		Belur		Hassan
2	Do	***	Do Do	115	Do another	230	Do		Do
8	Do	544	Do	200	Do another	-	Do	222	Do
4	Do	570	Do	200	View of Naganayakar	1.0	Do	101	Do
- 3	200	1996	100		Mantapa.		200	440	
- 5	10"×8"	1000	Do	400	View of the temple from	m	Do	- 11	Do
-6	12"×10"	1777	Hoysalesvara temple	253	View of the East midd		Halebid		Do
					portion when dis mantled.				
.7	10"×8"		Do	449	Do	+++	Do	200	Do
8-11	12"×10"	1777	Do	2.4	West view	***	Do	+++	Do
2-14	Do	54443	Do	4+1	Ceilings	654	Do	***	Do
5-16	8a"×6a"	-140	Do	144	Friezes	100	Do	***	Do
17	Do	2410	Do	+++	West view	100	Do	***	Do
18	Do.	1998	Do	740	Figures in the railing	***	Do	***	Do
3-20	64"×44"	7640	Do	200	Horsen	***	Do	***	Do
21	Do	500	Do	227	North-east doorway	+++	Do	***	Do
22	Do	949	Do	444	West view	200	Do	444	Do
1-24	Do:	Les S	Do	1224	Inscription stone		Do		Do
25 25	10"×8"	391	Gonustesvara figure	- 277	2		Sravanabelago	In	Do
-385	Do.	211	Narayanaswami temple	844	South-east view	344	Malurpatua	***	Bangalo
97	Do	1000	Amritesvara temple	- 63	North-west view	***	Do	***	Do
28	Do	-	Chaudesvari temple	- 111	Toranagambha	111	Do	111	Do
20	Do		Do		Viragai		Do	***	Do
30	Do	-	Bamaswami temple	- 22	Stone figure	144	Kudalur	200	Do
31	84"×64"		Aprameyaswami temple	112	Gopura	***	Malur	- 22	Do
32	Do		Do	-	Aprameya	444	Do		Do
33	64"×41"	198	Do	100	South-west corner	***	Do	1.4	Do
34	Do		Do	200	Ambegalu Krishna		Do	++-	Do
35	Do	***	Kailaseavara temple	100	Front view	-	Do	77	Do
36	Do	17961	Do	***	View of Mukhamantapa		Do	100	Do
87	Do	333	Do	111	South-west view	***	Do		Do
88	84"×64"	1744	Gopalakrishna temple		Gopalakrishna figure		Chickmalur		Do
39	64"×44"	***	Do	275	South-west view	***	Do	777	Do
40	Do	940	Brindayana	*	East view		Abbur	- 55	Do
41.	Do.	240	Thimmapparaja Urs, Mansion	10.0	Front view	***	Channapatna	7.5	Do
42	Do	Tab.	Do Do	***	Doorway	100	Do		Do
48	Do	***	Syed Ibrahim's Tomb	777	South-west view	575.	Do	200	Do
44	Do	233	Old Fort-gate	###	Control of the Contro	***	Do		Do
45	Do	344	Close's Monument	***	Front view	- 20	Closepet		Do
46	Do	224	Venkataramanaswami temple	***	South-east view	***	Baugalore	777	Do
47	84"×64"	273	Tipu Sultan's Palace	777	Front view	Pers	Do	200	Do
48	Do	711	Port gate	666	South view	144	Do	100	Do
49	Do	9445		110	View from North-east	101	Do	100	Do
50		200	Gavi Gangadharesvara temple	***		641	Do		Do
90	Dα	111	Kempambudhi tank and Kem	be	100			***	
	and the same		Ganda's tower.		171		Do		Do
51	64"×41"	***	Lal-Bagh	***	Flower gardens	-60	Do	3,885	Do
59	Do o	***	Cenotaph	***	South-east view	100	Do	144	Do
58	84"×64"	222	Public Offices	***		111	Do	2444	Do
54	Do	+++	Do	144	North-east view	533	Do	***	Do
55	64"×41"	***	Do Do Mario Mario	133	South-east view	100	Do	- 62	Do
56	Do	***	Seshadri Memorial Hall	111	344		Do	- 191	Do
57	Do	110	Museum	***	2944		Do	344	Do
58	84"×64"	444	Central College	777	(44)		Do	1644	Do
59	Do	440	Tata Institute	1110	- H			255	Do
60	64"×41"	***	Do	140	Charles of Made		Do	277	
61	81"×61"	***	Do	***	Statue of Tata	1-1-4	Do	1.000	Do
69	64"×41"	100	Do.	100	Do	104	Do Do	-	Do
63	Do	***	War Memorial	999			Do	144	Do The
64	84"×64"	***	Port wall	111	(Met)		Devanhalli	***	Do Do
65	Do	244	Fort gate	***	100	-	Do	***	
66	64"×41"	***	Ambaji Durga	444	A COMPANY OF THE COMP	1.00	Chintamani	141	Kolar
67	Do	440	Amaranarayana temple	***	South-east view	101	Kaivara	- 277	Do
68	Do	222	Do	222	Pillar in Navaranga	101	Do	222	Do
69	84"×64"	***	Do	- 110	Porch	101	Do		Do
70	Do		Bhimesvara temple	144	South-east view	199	Do	200	Do
71	Do	144	Rahmangarh	m	NAME OF TAXABLE PARTY.		Do	244	Do
79	64"×41"	100	Bhairava temple	***	Side view	200	Siti		Do
78	84"×64"		Somesvara temple	100	Do	***	Kolar	7 100	Do
74	Do	100	Do	144	Interior	200	Do	944	Do
75	Do	0.00	Do	100	Ceiling of Mahadyara	144	Do	299	Do
76	64"×41"	3***	Do	100	Mukhamantapa	***	Do	5++	Do
	Do	San	Do	100	Kalyana Mantapa	344	Do	-	Do
77		344							Do

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List of Photographs taken during the year 1934-35—concld.

1. No.	Size	- 8	Description	View		Village		Distric
				a lacrosco		************		Kolar
79	84"×64"	999	Somesvara temple		100	Kurudumale	-##	
80	84"×64"	444	Do		294	Do	1	Do
81	68"大学生"	224	Do	Pillar in porch	2006	Do	- 244	Do
82	88"×68"	240	Ganapathi temple		-014	Do	4.00	Do
88	65. × 42.	944	Do -	Kartikeya figure	1777	Do	966	Do
84	Do	***	Bharatesvara and Augadesvara temple.	Doorways	1995	Avani		Do
85	84"×64"		Lakshmanesvara temple	. Interior view and		Do	C644	Do
90	or was	222	The state of the s	Dipastambha.				
86	Do		Do .	View from Northwest		Do		Do
87	68"×42"	- 113	Durga figure			Do	***	Do
88	81 × 61	***	Nandi hill	William Burgan would	1000	Nandi	144	Do
89	Do		Narasimba temple	The sould be sound become	444	Seringapatam	-644	Мувоге
90	Do	200	Darya Daniat .	Total		Do		Do
91	Do	277	Do	Battle scene	100	Do	019	Do
92	Do	723	Do .	Street and Allerdan		Do	244	Do
93	64"×43"		Do .	Countile among account		Do		Do
94	84 × 64	223	44 1104			Do	1 444	Do
95	64 ×49	240	The state of the s	Thatlis onto Month where	-	Do	-	Do
96	Do	24.0	45	The Scouth winter	-	Do	144	Do
97	Do	940	**************************************	The state of the sections.		Do	222	Do
98	Do	710	Do .	The state of the s	244	Do	122	Do
99	Do	-646	181 - A		-	Do		Do
100	Do	-+++	939	100		Do	600	Do
1-102	Do	200	Cauveri sopana			Do	144	Do
103	Do		Art Markow Dullan	52/0		Do	111	Do
104	Do	1275	The state of the s	White the state of the second state of	-775	Tonnar		Do
105	Do	711	The second secon		- 30	Do	600	Do
106	Do	844	Do View of temple from tank	200		Do	200	Do
		1444	bund.					Do
7-105	84"×64"	****	Copper plate inscriptions of the Kadamba King Raviyarma.	277		Do	***	2001
100	61"×41"	116	Do seal .	100		Do	(4)	Do
0-113	Do	***	Sringeri copper plates	444		Do	#	Do
4-118	84"×64"		Copper plate inscription of Chaluky	16		Do	***	Do
	Marie Delivery		King: Rajaditya			Charte		140000
339	68"×##"	17000	Do seal .			Do	***	Do
120	85°×64°	344	Hebbalguppe stone inscription of Duggamara.	344		.To	***	Do
121	10"×8"	222	Decreeati stone incomintion of	1,777		Do	***	Do
122	84"×64"		The sale from the first of the party of the sale of th			Do	***	Do
1302	of Xot	***	Vidyaranya.				11.5	

# APPENDIX "C".

List of drawings prepared during the year 1934-35:-

1.	Mysore State Map.		
2.	Haļebīd, Hoysaļēšvara temple	****	Elevation and plan of central niche.
3.	Bēlūr, Kēšava temple	****	Elevation of a pillar.
4.	Do do	****	Garland-like designs on trunk of pillars.
5.	Amritāpur, Amritēšvara temple	4444	Site plan.
6.	Do do	****	Compound wall.

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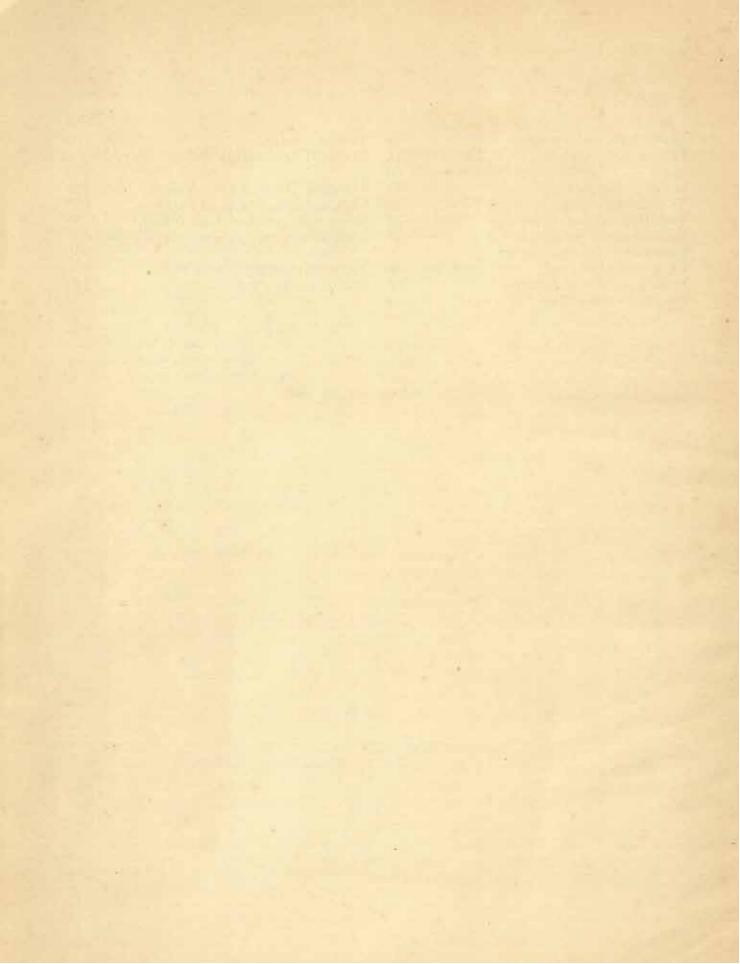
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